Five-Minute

Sermons in Objects

for Young Folks

HENRY T. SELL

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Sermons in Objects

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Sermons in Objects

For Young Folks

By

HENRY T. SELL, D. D.

Author of Sell's Eleven Books of Bible Study

NEW YORK CHICAGO

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Foreword

"SERMONS IN OBJECTS" is the author's second book of short story sermons for young folks. The first was "Sermons in Stories."

The same method is used—that is to tell brief, interesting stories, and to suggest practical applications.

The difference is that, here, many of the sermons may be illustrated by objects, or blackboard drawings, which make their appeal to the eye. Hence the title of this book. See "The Use of Objects" following "Contents."

These sermons are planned to be of service to all ages of young folks, and to adults, present at the "Junior Sermon Time" which usually precedes and is a part of the regular Sunday morning worship.

An effort is made to address young folks on a somewhat higher plane than usual. They often understand things, on this higher plane, much better than we give them credit for. Again, they like to be considered somewhat older than they are, and, addressed as such, respond to an appeal to reach up. But the fact that these "Short Story Sermon Talks" must be interesting and entertain-

ing, as well as instructive and practical, is never out of mind.

The purpose is to set forth and to stimulate an interest in, through "The Short Story Method," the great truths and principles which make life worth while to every one, everywhere.

The teaching by short stories and parables was the way Jesus Christ used with such effectiveness. He always made practical applications which carried conviction to the hearts of His hearers. The Gospels are replete with life to-day because Our Lord put the great things He wanted to say, in this way.

Uses—1, For the pastor. They may suggest interesting, usable, and practical subjects for junior sermons.

2, For the Sunday-school teacher. They may be used as subjects for occasional class lessons. Have the scholars take the title and text (looking up the text in the Bible and getting its connections) of a "Short Sermon Story Talk" and find or make up a story to fit. See which scholar can bring in the best story, to tell or read to the class, with the proper application to every-day life. This will be doing the best sort of original work. Note the frequency with which "The Master" used the story-parable method. Note also some of the instances—Matthew 13: 1–53; 20: 1–16; 22: 1–46; Luke 15: 1–32; John 10: 1–18.

3, For the public school principal and teacher.

They may furnish material for story telling. They will cause the pupils to understand the meanings of the things they see about them.

4, For the home. It is believed that the boys and girls will enjoy hearing, read or told, the stories found in this and the first book along this line.

5, For the young folks. Every effort of the author has been made to have the stories such as they would like.

The author is deeply grateful for the favour with which his first book of "Sermons in Stories" has been received and also his "Eleven Books of Bible Studies."

H. T. S.

New York, N. Y.

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The Use of Objects

THE use of objects in sermons for young folks is, of course, optional. There are those who consider the appeal, to the imagination, stronger, without them; others do not.

The author had no regular rule for every Sunday. Sometimes he used objects and sometimes he did not. He, however, always tried to make the story plain, and the application convincing, to the hearts and minds of his hearers.

Some suggestions are here made as to how sermon objects may be used. They are not made for every sermon. There may be variations from them.

The sermons are numbered so that they may be readily referred to.

1. The Gold Finding Spear. Use a metal tipped spear and two fair sized stones—one covered with gold paper and the other with a dull gray to indicate the precious and the base metal.
2. The Broken Plate Glass Window. Show a good sized piece of broken plate glass and a stone.
3. The Little Red Book. Hold up a small red-covered account book.
4. Radio Station—WWW—Jerusalem. Place upon the pulpit a medium sized, portable

radio outfit and demonstrate with it, or show a horn.

5. A Small China Doll. Use a tiny china doll which can be bought in any doll store.

6. Faceless Photographs. Use a number of photographs of people with pieces of paper, blotting out, wholly or partially, the faces.

7. Telephone Voices. Demonstrate with a toy telephone the agreeable and disagreeable voices.

8. Pecans and White Beans. Place half a dozen big pecans in the bottom of a quart glass jar and then fill it half full of white beans, covering up the nuts. Shake the jar and see the pecans come to the surface.

9. The Man with the Oil Can. Borrow a long nosed oil can, without any oil in it. Show how the railroad engineer pokes it in, here and there, oiling the bearings of his engine that it may run easily and smoothly.

10. Radiolite Watch. Exhibit such a watch and explain how the hands and figures shine in the dark.

12. A Girl's Advice. Show a contribution box with a hole in the top for the reception of coins and bills.

13. The Flags We Honour. Place a small stand of the flags of the nations upon the pulpit. Exhibit good sized flags—The Stars and Stripes and the Church Pennant.

15. The Wrecked Automobile. Demonstrate with a badly battered up toy automobile.

16. Playing Indians. Blackboard drawing of a tree with two boys tied to it.

19. A Game of Marbles. Illustrate with a handful of marbles.

20. A Christmas Birthday Party. Blackboard drawing of the infant Jesus, lying in a manger.

22. Sugar or Salt? Use a cube of sugar and a lump of salt.

23. A Piece of String. Illustrate with a piece of string.

25. The Heatless Grate Fire. Blackboard drawing, with coloured chalk, of a glowing grate fire in which there is no heat.

27. The Jumping Frogs. Fill a glass jar two-thirds full of water. Place in it two rubber frogs—floaters—one of which has been filled with enough shot to sink to the bottom. The other will remain on top of the water.

28. The Klean Kids' Klub. Place this title on the blackboard and write underneath the word "Principles" and underneath that—1—Clean Minds; 2—Clean Hearts; 3—Clean Habits.

32. A Good Fighter. Blackboard picture of a badly battered up boy who won a fist fight.

33. One Hundred Eleven Tale Bearers. Place on a blackboard—1 (1) equals one? 11 (2) equals eleven? 111 (3) equals one hundred and eleven?

34. The Whistle and the Blast. Show a large whistle and blow it.

39. The Reverence Plant. Place a potted plant on the pulpit and tell how it will die without water.

45. On Board the *Leviathan*. Exhibit a picture of this big steamship.

46. The Wood-Rat's Nest. Blackboard drawing from lesson description.

48. Setting a City on Fire. Blackboard drawing in coloured chalk. At the left a stable with a small cow. At the right a city in flames.

49. A Conscience Sixteen Miles Long. Hold up a stout piece of wire sixteen inches long and explain how every inch represents a mile.

50. The "I DO" Club. Place these letters on the blackboard and write underneath "Do Something Worth While;" "Do It Now;" "Do it Without Getting Discouraged."

52. The Policeman in White Oilcloth. Place a strip of white oilcloth about the neck and notice how conspicuous it makes one.

1

THE GOLD FINDING SPEAR

"Their conscience also bearing witness."
—ROMANS 2: 15.

THIS is a spear that is used by a diver, in deep water, to find where gold is located in sunken ships. It will tell, at once, whether the point touches base metal or gold.

It has been called "The Magic Spear" for what it can do, and does do, reads like a chapter from a book of fairy tales.

It was invented by a college professor. When a diver goes down to a sunken vessel, that is known to have treasure, he takes this spear with him.

It is connected by wires with the salvaging vessel. These wires run into a clocklike dial, on this ship. The hand moves to the left of the zero mark when the spear is prodded against a piece of iron or copper or other metal. It swings to the right when the point of the spear touches gold. Then the diver is signalled.

By means of this spear about thirty millions of dollars' worth of gold was recovered from the *Laurentic* steamship which was sunk off Donegal, Ireland, by a German submarine, in 1918. This is only one instance of its great usefulness.

But long before this spear was invented, when men came on this earth, every child was given a "Magic Spear."

The conscience may be called this spear. Its sensitive point tells, at once, what sort of thing a boy or girl is dealing with; a base and ignoble or some good and worthy thing. No boy or girl has to be told by parent or teacher; its true character is known at once.

It indicates, without a failure, when a lie is told, base metal, and when the truth is told, the pure gold. It is accurate to the last degree.

The trouble is that this "Magic Spear" can be tampered with. Its point may be broken and its wires disconnected. When this is the case the diver cannot tell whether he is getting at gold or base metal.

Boys and girls, be careful of your conscience. When it tells you you are doing wrong, heed it. When it tells you you are doing right, follow it—no matter what influences may strive to turn you from it.

Heeding your conscience will find you a great treasure. It will bring you honour and happiness. On the other hand no one wants to have anything to do with a boy or girl who has no conscience in what they say or do. Everybody avoids that sort of a boy or girl.

2

THE BROKEN PLATE GLASS WINDOW

"Think on these things."—PHILIPPIANS 4:8.

A NUMBER of boys were playing in the street opposite a large grocery store where the grocer had just had a big plate glass put in, which was the pride of his heart. It was the first day of its being installed. He had not yet taken out his insurance on it. It had cost him a hundred dollars.

The boys were having a fine time chasing each other, in a game they were playing, when one of them picked up a stone and called to another boy, across the street, "Look out, I am going to hit you." The other boy called back, "Go ahead; you could not hit the side of a barn."

With that, with no intention of hurting any one or doing any damage, the first boy threw the stone which landed in the middle of the new plate glass window and shattered it. The boy was a poor boy. His mother was a widow. He could not pay for the glass. The grocer had no insurance.

There was no doubt about the boy's guilt. He was very, very sorry. When asked why he did

it, he replied, "I didn't think." He certainly did not intend to do any harm.

There was a story in the paper, the other day, of a big city house that was burned on a certain boulevard. The cause? The little daughter of the house had certain other little girls to play with her when her parents and the servants were out. They got to playing with matches. The house was set on fire and was a complete loss.

Questioned. It came out that they had no intention of doing harm—far from it. "They didn't think."

Here is where so much trouble comes about; in not thinking, beforehand, how our actions will hurt others and what harm they will do. So many things are said, just in fun, about other people that hurt them and wound them deeply. There is no intention to do wrong to another.

Then consider our text—"Think on these things."

Think before you speak and consider whether by your speaking you are going to harm some one.

Think about your thoughts—to make them kindly. Think about your work—to make it worth while. Think about your play—to make it really play and pleasure to yourselves but also to your companions.

Think before you act of how your action is going to do harm or good.

3

THE LITTLE RED BOOK

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."
—MATTHEW 7: 12.

I WAS talking to a business man the other day and he spoke of his father.

He told what a good all around man he was. He said, "When he died I, as the eldest son, was appointed to settle his estate.

"As usual, in such cases he owed men money and men owed him money. Shortly before his death my father, in talking with me, told me that he had a certain unfinished matter with one of the bankers of the town and that, if anything happened to him, I must be sure to see that this banker was paid in full. Then the conversation drifted to other matters.

"After my father's death I went to this banker and told him what my father had said.

"He replied, 'Yes, I remember that matter very well but I do not know just how much your father owes me. You go home and look in your father's desk. You will find a "Little Red Book." In that book, all duly set down, will be just what your father owes me up to the very last time he was able

to make an entry. It will be all just and fair. You pay me that amount and I will give you a receipt in full for all claims.'

"Sure enough," said the business man, "I went home and found the book, just as the banker told me I would. I also found the account and got a receipt in full."

I thought—What a testimony to a father's worth!

There are those who know just what other people owe them, to the last penny, in money. They keep a very strict account. But when it comes to putting down what they owe other people they keep no accurate account. They leave that to the other man.

The same is true of courtesies and kindnesses due us. We are exceedingly particular that others shall give us full measure, and something over, but are we as particular in according to others their full measures of kindnesses and courtesies?

Remember the "Little Red Book" that took account of what was due to others.

Our text is worth reading over and over again and acting upon. Let us be fair with others as we would that they should be fair with us.

Boys and girls, think what you owe to others and not simply what others owe you.

4

RADIO STATION—WWW—JERUSALEM

"Be of good cheer, I have overcome the world."
—JOHN 16:33.

ALL boys and girls are interested in radio-work. If they cannot buy an apparatus, they make one.

They look in the daily papers, to find out the programs, so that they can listen-in.

The broadcasting stations are known by letters —New York WEAF, Newark WAAM, Providence WJAR, Springfield WBZ, Washington WRC, Chicago KYW, Pittsburgh KDKA, etc. Under these headings are given the evening programs.

Just here we want to be the announcer for Radio Station—WWW—Jerusalem.

This station was set up about nineteen hundred years ago and began the broadcasting of a message that has been heard all over the world. The message is still being sounded forth and there is a multitude of people who are listening-in.

What is this message? It is one which Jesus spoke—in His last talk with His disciples—"Be of good cheer, I have overcome the world."

Take the letters of the station WWW. What do they stand for in connection with the message of Jesus?

Note the program about "Good Cheer."

First W. When be of good cheer?

For the things of yesterday. Why worry about the things which went wrong? Why not be thankful for an opportunity to right them? For to-day and its opportunities. For to-morrow and its possibilities. Just see how much there is in this first W. No one likes a sullen boy, or girl, who never smiles.

Second W. Why be of good cheer?

For our own sake. We get no comfort or joy out of life when we are morose and unhappy. For the sake of others who have to live with us. We are a nuisance to them when we are like a gloomy, overcast, cloudy day. For Christ's sake. He has done so much for us.

Third W. Where be of good cheer?

In my own home. Things count for so much right here. Crossness and surliness make the home a place of misery while good cheer and kindliness make it the abode of unalloyed happiness. In school and at play good cheer is a delight. In my religious profession and in my church and Sunday school let me make others feel that things are a delight and not a burden to me.

Boys and girls! How about it? Will you listen-in? Will you heed this Radio-Message, "Be of good cheer," that comes from Station—WWW—Jerusalem?

5

THE SMALL CHINA DOLL

"Thy will be done."—LUKE 11:2.

QUITE a number of years ago there was a great evangelist named Mr. Moody. He went all over the United States holding meetings.

As no church in any city was large enough to hold the crowds which came to hear him, great tabernacles were erected and the people filled them.

Upon the occasion of his speaking, once, upon the subject that we ought always, when asking for anything of God, to say, "Thy will be done," he told the following story:

"I was living in Evanston, Ill., and one morning I asked my small daughter if she did not want to go to Chicago with me? She was overjoyed at going.

"Arriving in Chicago we were going along a certain street when she caught sight of a basket full of little china dolls, each about an inch and a half long, that was placed in front of a store.

"Immediately she stopped and drew my attention to the dolls and began to tease for one. I said to her, 'You do not want one of those miserable little dolls.' 'Yes, I do,' she replied. 'I want one

very much.' I tried my best to get her off the notion of the doll but it was no use. Finally I said, 'Well, we will go in the store and I will get you what you want.'

"After it was all over I said, 'Do you know why I asked you to come with me to Chicago?' She said, 'No.' 'Then I will tell you. I asked you to come with me that I might get you a great big doll, with flaxen hair; a doll that would shut her eyes when she was laid down and when you squeezed her would say, "Mamma!"' 'Oh, papa,' she cried, 'that's just what I want. Get her for me.' 'No,' I replied, 'you have your little china doll, and I am sorry to say, that is just what you wanted—that's all. You have had your way and your will.'"

We too often importune God for things we think that we must have when God has some better thing in store for us that He wants to give us. But we insist and insist and get the smaller thing when we might have had the larger.

Better let God choose for us for He always wants to give us more than we ask for. Let us say, "Thy will be done"—not mine.

6

FACELESS PHOTOGRAPHS

"Judgment . . . will I lay to the line."
—ISAIAH 28:17.

HOW would you like to have your photograph taken, unknown to yourself, at any time and at any place? Most people like to fix up a little when they have their pictures taken.

A New York daily newspaper conceived the idea, a while ago, of sending out a photographer, with his camera, to take five pictures of five people, every day. The people did not know when the "Snapshots" were taken.

The next day the pictures were printed in the paper but the faces were wholly or partially blotted out making them "Faceless Photographs."

Any one who recognized a photograph, as their own, was invited to call at the newspaper office and, on identification, five dollars was paid. It was really an advertising scheme to get a larger circulation.

The photographs were taken showing people in all sorts of positions, walking, riding, stooping over, sitting down, etc. Some of them were very amusing. Many who were shown, in awkward positions, did not care to call for the money awaiting them.

They were judgment pictures. They showed people just exactly as they were.

But really this "Picture Taking" business is just what is happening to us every day.

We are being judged for what we are worth. We are being tried out for places and positions and duties when we are off our guard and when we appear for just what we are.

We wonder why that man, that woman, got that place and came into that position of influence. Why? Estimates were taken of them when they were off guard. We wonder why these people were dismissed from good positions. The same thing. They were judged when they were not posing and their employers wanted real worth, not pretended value.

Almost any one can fix up for a picture and make a very good showing, a very good showing indeed.

It is an altogether different matter when that person is taken off guard.

References are easily procured which set forth a person's abilities for a place that is wanted but the question, with the employer, always is—"What are the real merits of this person without the fixed up references?"

That is the way we are judged here and that is the way that we will be judged hereafter.

7

TELEPHONE VOICES

"A voice roareth."—Job 37:4.

WHAT a difference there is in the voices that we hear in the telephone. People seem to show their natural selves in the tones they use.

There are harsh, guttural, impatient, cross, roaring, kind, pleasant, suave voices of people that we know and do not know.

They affect us strangely. The telephone bell rings and we take the receiver off the hook. A voice says, the roaring, impatient and cross kind, "Who are you?" We reply giving our name and number and hear to our astonishment—"I don't want you; get off this line."

We are all stirred up. Why should this man answer in this way, when we have answered his inquiry most pleasantly? We are about to reply but the connection is broken.

Again we call a number and a wrong number is given us. It's astonishing what a lot of wrong numbers there are. A very pleasant voice answers; a voice belonging to a person that we would just like to know. Not knowing a wrong number has been given us we proceed with what we have to say, when we hear, "Pardon me but I

think that you have the wrong number." It is all done in such a kindly manner that it makes us glad to get this wrong number.

There may be kind hearts behind unkindly voices but every one likes a pleasant expressiveness.

There was once a contractor of buildings who had come up from the lowest down rank of labour, through sheer natural ability. He made a lot of money. He insisted on his only child, a son, having the best education that money could buy. The boy went to college. Soon after getting there he wrote to his father, "Dear Father; I am in great need of some money. Please send some at once. Will write more very soon. Your son, George."

The contractor, unable to read, took this letter to two friends, in turn, to read for him. The butcher, the first friend, read the letter in a roaring, harsh voice, like the voice he used to the drivers of his wagons. The father said, "If he asks like that, my son will not get a cent." Then he took it to his other friend, the baker, who read it in a most kind and conciliatory voice, which charmed the father and made him say, "My son, writing like that, gets all the money he wants. I will send it at once."

Boys and girls, if you want to get what you want, be sure and use the right kind of a voice.

8

PECANS AND WHITE BEANS

"Shaken together."—LUKE 6:38.

TAKE a glass jar. Put half a dozen pecans in the bottom and then fill it about half full of white beans.

The pecans will be covered up and out of sight. Now shake the jar violently and set it on its bottom. The pecans will be on top.

Last summer, up in Northern Wisconsin, a new boy's camp was started.

About a hundred boys came on the opening day. They were all strangers to each other.

The next day a baseball game was proposed. Now, no one knew about the merits of any one else in this game. But the game had not been long in progress before the best basemen, the best pitchers and catchers were known. It was the shaking up process that did it—"The Try Out."

Then came boat races and foot races. After about a week the boys who excelled in any particular way were very well known—not because they said they excelled but because they had made good.

Wherever a company of boys and girls come together there is always a shaking up process going

on, as was the case with the pecans and the beans, and those best fitted to come to the top come there.

There is always the question of what a girl or boy wants to be and what position they want to have. For after all this is the great thing.

Theodore Roosevelt, when a small sickly boy, was sent to a ranch away out west to regain his health. In a stage-coach, on the last lap of the journey, were two older boys who teased him and abused him shamefully.

Young Roosevelt was powerless to protect himself but he then and there determined to so exercise and get strong that no boy or boys would dare maltreat him again. He came to the top, because he determined to come there. This was evermore his determination in all things.

Boys and girls who want to come to the top of things, in the shaking up process, must study to be big in that in which they desire to excel.

Not only to be big in games and studies but in character, in courage, in doing the right thing, in kindliness and in courtesy. They all count in getting to the top.

9

THE MAN WITH THE OIL CAN

"The oil of gladness."—HEBREWS 1:9.

IN taking an extended trip on a railroad train, recently, I got out of my car, at a station, to walk about a bit.

I walked up to where the locomotive was. I saw the engineer get out of his cab with an oil can in his hand. It had a long tin nose to it. As the train stopped here about ten minutes, and he knew he had time, he proceeded to oil his engine.

He poked the oil can in here and in there, first on one side of the locomotive and then the other side. He made a thorough job of it; for he knew that machinery to run smoothly, and without friction, must be well oiled.

The care bestowed, and the little oil used, more than paid for themselves in the ease with which the load was now carried and in the smoothness of the running. The engineer did not wait until friction and heat developed for want of proper attention. He anticipated them.

Now, in this case, the engineer only used one kind of oil but had there been time you would have seen him use several different kinds in order to have all parts in good working order.

The human body is much like a piece of machinery. It needs several kinds of food to keep it in good order.

There is a mental and moral machinery which needs also to be kept in order. There are a number of kinds of oil used.

The oil of gladness or pleasantness.

A mother asked her boy, the other afternoon, if he did not want to go over to Jim's house. He said, "No, I don't want to go. I don't want, ever, to see him again." "Why not?" "'Cause I don't, that's all." Here was a case of badly creaking machinery. Unlike the engine the boy was difficult to get at with the oil of pleasantness, but that is what he needed.

The oil of kindness.

A girl about twelve years of age wanted to go and play, as she had been invited, with certain other girls, but her mother had to go out and Ruth must stay home and mind the baby. But Ruth was cross and made the baby cry. Here was a case for the oil of kindness. A few drops here would have made all the difference in the world.

The oil of praise.

A boy came home, one afternoon, full of the fact that he had got high marks, for the week, in high school and had been chosen pitcher, a great honour, on the baseball team. He was just bubbling over with enthusiasm. He thought, "My, what a lot of praise I will get," but his father had

just been worsted in a business deal, his sister had had a quarrel with her beau and his mother had scorched her best dress in pressing it. All the boy got, when he told his joys, was a cold comment of "That's nice." He felt that all the good had gone out of life. He needed the oil of praise.

10

THE RADIOLITE WATCH

"I am the light of the world."—JOHN 8:12.

THIS watch tells the time in the dark.

A man had a good gold watch but he let it drop on the pavement. The crystal was smashed and the works were damaged. He sent it away to another city, to be fixed, where he knew a first class watch repair man.

He needed a watch to wear while his was away. He bought, at a department store, a "Radiolite Watch." He bought it rather as a novelty when the saleswoman told him that with it he could tell time in the dark. The hands and figures were coated with some white substance.

When he got home he thought he would try the watch by taking it into a dark closet. To his disappointment there was only a faint illumination of the hands and figures. They could be seen only very dimly.

That evening, however, he took the watch out of his pocket and laid it, face up, under an electric reading lamp. It remained there about three or four hours.

When he turned out the electric light, on going to bed, he looked at the watch and the hands and

the figures were blazing with light. That night, being rather wakeful, he had occasion to look at the watch several times. There was no doubt about it telling the time in the dark.

The change from the faint to the brilliant illumination was brought about by the fact that the white substance on the hands and figures of the watch had absorbed light from the electric reading lamp under which it had been placed.

The lesson of the watch is plain. To give light we must absorb light. We must come in contact with some one who knows more than we do. A worth-while book may be a source of inspiration. A teacher in Sunday school or college may lift us up to a higher level.

The Bible light has illuminated the dark places of the earth and made the lives there worth while.

The church and the Sunday school are means of inspiration.

But the great thing is to so absorb light from a "Higher Source" that others may depend upon us to show them the way in the dark.

Note our text. It is Jesus who says, "I am the light of the world." Wherever you find the best good being done and lives being made better you may be sure that the light has come from "The Light of the World."

11

THE DETECTIVE'S STORY

"The effectual fervent prayer of the righteous man availeth much."—JAMES 5 : 16.

THE other night I was invited to go and hear a lecture by a very noted man who had been chief of "The New York City Detective Bureau for the Finding of Missing Persons."

I expected to hear an entertaining lecture in which there would be many thrills. I was not disappointed.

The lecturer told us of how he, as a young man, got on the New York Police Force and was at once sent out on patrol in one of the worst quarters of the city which was known as "Hell's Kitchen," where there were a number of murders almost every night. There was quite a story to that.

But his ambition was to get into the detective department. He finally had an assignment given him in the looking up of missing persons of whom there are many in New York.

He told us how he went to work to find the relatives and friends of people who had died, on the street, with no visible marks of identification and of the hunt for missing boys and girls who had come from the country and purposely lost themselves.

The most extraordinary thing that he told us was the use he made of prayer to God to help him solve his hardest problems. He gave instance after instance of the success of the prayer method.

Just to cite one case out of many. He said there came to him, one day, a father whose daughter had been lured to New York. The girl's mother was dead. The father was distracted by his grief. Day after day the city was searched, by the police, to find this girl and not a trace could be found anywhere. He, himself, did all he could but without the slightest result.

Finally, he said, he went to God and prayed most earnestly that he might be led to the place where the girl was.

It was a few hours later when he had a very strong impulse to go to a certain quarter of the city and down a certain street. Calling the girl's father to go with him, they went to this street and there in the middle of the block they met the girl being forced into a certain house. They were just in time to rescue her.

"Now," he said, "you may believe it or not but I have so often found prayer to be the only means of solving my problems that I have come to thoroughly believe in it."

This testimony of the detective cannot be set aside. If it worked here it will work for you. Note the text.

12

A GIRL'S ADVICE

"With the same measure that ye mete withal it shall be measured to you again."—LUKE 6:38.

A MINISTER was stopping for about ten days at a small seaside summer resort. There was a little church in this place that depended for its preaching on Sundays on any minister who might happen along. The keepers of the hotel and the boarding-houses were on the lookout.

When it was reported that the Rev. Hiram Jones was at the Snodgrass boarding-house the church committee got busy and asked him to preach on the next Sunday, which he did, to the great satisfaction of the congregation.

No offering was taken up. The minister and his small daughter were the last to leave. As they were passing out of the door the daughter noticed a small box by the door, with a hole in the top. On it were the words, "For Contributions." As the minister did not seem to see it, his daughter said, "Father, don't you think you ought to put something in the box?" "Certainly," said he, and with that he put a fifty-cent piece in the box.

They had gone a little distance when a man

came running after them who said that he was the chairman of the pulpit supply committee and that he had forgotten to open the contribution box at the door when he went out. "But," said he, "I went right back and opened it.—It is our custom to give to the minister whatever is dropped in there. I found fifty cents and here it is," handing back to the minister the money he had just given.

His daughter smilingly looked up to him, after the committee man had gone, and said, "Father, let me advise you to put more in, the next time, and you will get more out."

You may smile at this story but there was good sound advice in what that girl said.

With what measure we mete it is measured to us again. What we put into friendship that we get out. What we put into work that we get out in reward of our labour. Boys and girls do not like school because they put no effort into its tasks. Plays are not enjoyed because there is no effort put in to make them go.

People who do not care for, or who do not love anybody, complain that they are not cared for or loved.

Church and Sunday school seem irksome because there is no attempt to make them otherwise. Try the other way—"Put more in and you will get more out."

13

THE FLAGS WE HONOUR

"In the name of our God we will set up our banners."
—PSALM 20:5.

EVERY nation, big or little, has its own particular flag, which it honours. Here are the flags (Display miniature flags) of England, France, Spain, Italy, Belgium, Holland, Russia, Germany, India, China, Japan, Norway, Sweden, Switzerland, Mexico and others.

These flags stand for certain ideals and principles.

But our own flag, "The Star Spangled Banner," we honour as our own. To it we owe special allegiance. We believe that it stands above all others in the principles which it represents. It has had a long and glorious history. When displayed it should always be above and to the right of the flags of other nations.

We believe that the peoples who come to this country, to make this country their home, should give up their former flags and make this flag their flag.

It is displayed from all our public buildings and upon our ships at sea. "In the name of our God we have set this up as our banner." It represents

to us the high ideals of our country. (At this point have the boys and girls rise, with the congregation, and sing one verse of "My Country 'Tis of Thee.")

But much as we honour "The Stars and Stripes" there is one flag we honour more and the United States officially honours it more.

It is the only flag which our government has ordered to be displayed above it.

This flag is the flag of "The Cross of the Lord Jesus Christ." It is a pennant—"A Blue Cross on a White Field."

This pennant is run up above "The Stars and Stripes" on all our naval vessels, at church service on Sunday, no matter where the vessels may be, showing that we are a Christian nation, first of all. (At this point have the boys and girls rise, with the congregation, and sing one verse of "All Hail the Power of Jesus' Name." The pennant should also be displayed, if possible.)

"In the name of our God we will set up our banners," "The Star Spangled Banner and that of our Lord, Jesus Christ."

14

THE BOY WHO WOULD BE LEADER

"Prepare ye the way."—ISAIAH 62: 10.

THIS is the story of a boy—we will call him Jim—who was born and brought up in a small city. He was an only child. His parents were devoted to him. Being quite well off Jim's parents were able to get for him whatever he wanted.

He did not have to exert himself very hard because he was a fairly bright boy and did quite well in his school classes. He was amiable and kind and likable.

But Jim had one besetting sin that overbalanced all his other good qualities. He somehow or other got it into his head that "he was a born leader." At home this did not so much matter for there he did about as he pleased anyway.

His parents thought that Jim's idea of himself was a good one and that he was only properly ambitious.

Jim went to a summer school, quite expensive, where they flattered their pupils, for they wanted them to return again and again. Jim was encouraged in his idea that he was a born leader.

But when Jim got out amongst his associates in

school and on the playground he was constantly getting into trouble. He tried to force himself to the front in his classes by asserting that the teacher gave him low marks when he deserved high ones. On the baseball field he insisted on being made captain of the team with no qualifications for it save that he considered himself a born leader.

In everything he pushed or tried to push himself to the front and was defeated.

Jim had a hard time for he could not or would not see that he had not qualified himself for the places he coveted.

He did not seem to be able to understand that every one would have been glad to have him take the lead if he had only spent as much time in preparation of what he coveted of the high places as he had in asserting his claim to be a born leader.

The only real way to leadership is in superior knowledge and service. It is not in our ambitions or desires or hopes or aspirations or beliefs but it is in being able to do something actually better than some one else.

There is no question of leadership when we are qualified, or have qualified, for it. "Prepare ye the way" ahead of you and there is no doubt that over that prepared way you can walk.

15

THE WRECKED AUTOMOBILE

"The prudent man looketh well to his going."
—PROVERBS 14: 15.

A WHILE ago as I was coming by this church I saw an automobile, on the opposite side of the street. It was part on and part off the sidewalk with one wheel completely smashed and beyond repair.

The cause of the accident was that the car had got out of control. The driver was not paying attention to what he was doing and the car had run away with him. The driver besides injuring his car was quite badly hurt.

After that I saw a boy walking or rather limping along the street. He seemed to be injured in more ways than one. I asked him about it. He was unwilling to say much but finally, by piecing things together, and inquiring of others, I found that the boy had had much the same accident as the automobile.

It seems that in going along the street he had seen another boy, on the opposite side, whom he did not like. He lost control of his mouth and said things to the other boy which he resented. The result was a collision in which the first boy got the worst of it.

Going on further I saw a girl about twelve years of age. Her dress was torn and muddy. She was crying. Her face was a sight. When I asked her what the matter was, she did not reply. But some girls near there, when they saw me asking, came up and told me the trouble.

It seems that Alice, as they called her, was very headstrong and obstinate. They were all standing at the corner waiting to get across. It seemed as if the stream of cars would never stop. Alice lost control of her patience and said she was going over anyway. She did. But in the middle of the street she slipped and fell. As the roadway was quite wet and rather muddy she was badly used up.

The cause of most disasters to automobiles is the loss of control. The automobile is a complicated piece of machinery. It needs to be constantly looked over and after and to be kept in good working order. Not only must it be looked after to keep the machinery rightly adjusted but the driver must constantly watch the road to prevent accident. He does not resent, he welcomes advice to be prudent.

On a certain street, in this city, is a great yard. You can look into it through gates. It is a junk place for automobiles. In it are many cars which have been wrecked. If you care to talk with the man who keeps it he will tell you stories of fine automobiles which have come to grief through

carelessness. The drivers did not mind the rules of the road.

On another street, in this city, is a building of which the windows are barred with iron. If you care to look, for a while, you will see the faces of men and boys looking through iron bars. If you wish, you can go into this building and talk with the keeper, who is called "The Jailor," and he will tell you stories of the men and boys confined there who have wrecked their lives because they did not care how they broke the rules of life. They are human wrecks.

The cause of most disasters, to human beings, is loss of control. The human body is a wonderful piece of mechanism. It is made to go in a certain way. Out of that way calamities await it.

Why should the call to prudence be resented, as it so often is? Prudence means control. It means peace. It means happiness. To neglect prudence is to invite a wreck.

16

PLAYING INDIANS

"Breathe out cruelty."—PSALM 27: 12.

THIS sermon story is based on an actual thing that happened near Spring Lake, N. J.

There is some sort of twist in some boys which makes them delight in being cruel. They are not content to play games, as games, for the fun and sport that there is in them. They want to hurt some one. They take precious good care that they are not the ones to get hurt.

There were four boys of eighteen, sixteen, sixteen and eleven years of age. Two, eighteen and sixteen, proposed to the two, sixteen and eleven, that they, instead of going to Sunday school, go out on the outskirts of the little town where they lived and "Play Indians." They agreed and went.

John and William tied Henry and Jim to a tree with some stout rope. They knotted the rope, so that the tied boys could not get away. They did a thorough job of it.

Then they got a lot of excelsior and piled it about the feet of the "Victims," as they called them, of the Indians.

They then set fire to the excelsior to make the thing realistic. When the "Victims" screamed it seemed to delight the boys who were free. It satisfied the twist for cruelty in them. A man, near by, hearing the screams, released the boys.

The two victims died in the hospital that night. John and William could hardly be made to see what a cruel thing they had done. They were only "Playing Indians" they said. But the judge refused to accept the boys' plea.

This twist for cruelty is the very worst thing that can be in a boy. If he has it—and every boy knows when he has it—he had better get rid of it at once. He may indulge it a few times but in the end it will hurt him, in some prison cell, as he has hurt his "Victims."

The Gospel of Jesus Christ seeks to take out of the hearts of boys, and girls as well, the spirit of cruelty, meanness, hatred, jealousy, revenge and all the things that make life a hardship for others. That's what our Sunday schools and churches are for, to help up and not to push down. There is never anything noble or manly in being mean or cruel.

17

THE BOY HIT BY A STONE

"Think on these things."—PHILIPPIANS 4:8.

WHICH do you think most about? The slights and the wrongs done to you or the good things said to you and done for you?

Too often the slights and the hurts receive the most attention.

A boy as he walked along the street, coming home from school, felt a stone hit him on his left arm. It hurt him cruelly.

He turned just in time to see a boy who was known by the name of "Blimpy" disappear around the corner.

He chased him but he could not catch him. Was he mad? I should say he was. The hurt to his arm gradually went away but not the hurt to his feelings—that grew worse and worse. He was so mad that he could scarcely eat his supper. He could not get his mind on his lessons for thinking what he would do to "Blimpy" when he caught him.

When he went to school the next morning he looked out for him but he was not there. He nourished that hurt all day and took it home with him again.

A girl was left out when invitations were sent out for a large party which was given by a girl in her set. She did not know why she was left out, and as girl friend after girl friend told her of their invitations, she became very much offended at the slight put upon her.

She could not think or talk of anything else. She made every one about her miserable by her complaints. She declared that she was going to give a party—it would be a big party—but that a certain girl whom they all knew would not be at it.

Too often the good and the pleasant things receive little or no recognition. They are passed over without thought.

The boy who was hit by a stone and the girl who was not invited to the party had lots of friends. The boy was everywhere greeted as a good fellow. The girl had many invitations to parties and was very popular. They had good homes, kind parents and lots of the good things of life but just a check apiece, in the good things, made them forget everything else.

What a wonderful thing it would have been for them to have said, each one—"Well, I have so many nice things all the time coming my way that I am not going to be put out, I am not going to show I am put out by this thing that has happened to me."

Consider the text—"Finally . . . whatso-

ever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

18

GETTING UP IN THE MORNING

"Arise, shine."—ISAIAH 60: 1.

A WHILE ago, when I was in a small city, attending a church convention, I sat at the same table, at breakfast one morning, with a very fine young man.

He told me that he had been in the army and that he got his military training at Fort Sheridan, Illinois.

He said that one morning he missed the call to get up and soon afterwards the sergeant came along and gave him a whack on the soles of his feet and told him, in army language, to wake up and get up. He promptly went to sleep, as he was very tired. The sergeant whacked him harder this time and said, "Didn't you hear me tell you to get up?" Whereupon this young man said, "I did something I never did before—I swore at the sergeant. Whereupon I was promptly arrested and taken to the guard-house."

The next day he was brought up before the captain and compelled to apologize to the sergeant, which he said he did with very ill grace. He added, "I ought to have got up in the first place and I ought not to have abused the sergeant."

Now about this "Getting up in the morning" business. Boys and girls, how many of you get up when you are first called? No, I am not going to ask you to raise your hands. I am afraid there would be but a small number to say "Yes" to the question. How many of you, after repeated calls, when you do get up, are real pleasant?

Doubtless some of you think that when you are grown up and have "The Say" of what you will do, and not do, that you will lie in bed as long as you like. Anyway you will not get up very early. On that you are determined.

But the fact is that, when you grow up and have children of your own, you will have to get up earlier than you have to now, just as your father and mother have to get up earlier than you do now.

You are really having it very easy, lying in bed until just before your breakfast is ready. What your father and mother are doing now in getting up and doing a whole lot of things, before you are called, you will have to do then.

Wake up, boys and girls, to the fact of not how hard you are having it but how easy.

Wake up to the fact that you have very short hours compared to those which your father and mother have.

Wake up to the fact that you are having opportunities to know something and make something of yourselves that will never come again.

"Arise, shine," make life pleasant in your

household. Make your fathers and mothers glad that you ever came to live with them.

You ought to strive to be cheerful for your own sake if not for others. You will have a much better time. No one wants gloomy and sour boys and girls about. They poison the whole atmosphere of the home.

Look on the bright side of life. Get others to look on it with you. Start every day right by being sunny and cheerful. It will pay you in more ways than one. Start to-morrow morning and keep it up every morning in the week.

19

A GAME OF MARBLES

"Sing unto the Lord."—PSALM 147:7.

TWO boys were playing marbles by the side of the house. All went well for a while. They were having a fine time.

Suddenly the mother of one of the boys who was in a room up-stairs, just over where the boys were playing, heard one of the boys say, in no gentle tone, "You cheated." The other boy said, "I did not." "I say you did," said the first boy. "I say I did not," said the second boy. So it continued for some little time, the voices getting higher and angrier.

Finally the mother leaned out of the window and said, "Boys, you have said that enough, now sing it." Then she began to sing to a popular tune—"You did—I didn't" until the boys had to laugh in spite of themselves. "That's right," said the mother, "laugh, laugh again. It does me good to hear you laugh. Now whenever you get mad and begin to say words that you have been saying, over and over again, just sing them and you cannot be mad any more."

Singing and being mad never go together. They cannot be made to go together. Singing is

born of a joyful spirit. That is, a man, a woman, boy or girl, of the right sort of spirit, will not get mad. "Cultivate the right spirit," the mother meant to say, "and the evil spirit of madness can get no entrance into your hearts."

The spirit of madness steps in only when the spirit of gladness steps out.

Singing and being tired do not go together. Tired and discouraged people do not sing.

When our soldier boys first went over to France, in the European war, they drilled in silence. It was very monotonous. They grew tired and discouraged. Then some one suggested that they sing as they drilled. It was a wonderful suggestion. Singmasters were employed. The boys sang as they drilled and marched. A wonderful change came over the spirit of the regiments.

Singing took away that tired and discouraged feeling.

The Bible tries to encourage this glad spirit that breaks out into song. It wants every one to sing. See our text.

20

A CHRISTMAS BIRTHDAY PARTY

"And when they (the wise men) were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh."—MATTHEW 2:11. Read the narrative Matthew 2:1–12.

IT is a great thing for any boy or girl to be born on Christmas Day for then there is no question, throughout their lives, but that their birthday will be celebrated in proper fashion.

When Jesus Christ was born in Bethlehem of Judea there was no such thing as "A CHRISTMAS DAY BIRTHDAY PARTY" for there was no Christmas Day known.

He made it what it is because He was born on that day.

Different nations celebrate the birthdays of their great men and they are passed by, without note, by other nations.

Christ Jesus is the only being who ever came to this earth who has the distinction of having His birthday honoured by all peoples everywhere.

In every properly constituted birthday party invitations are sent out beforehand. People come from far and near and gifts are brought.

For this first Christmas birthday party:

Invitations were sent out long beforehand.

They were carried by a company of men called the "Prophets." These men were the messengers by whom the invitations were sent out. Their names were Isaiah, Jeremiah, Ezekiel, Daniel, and others. They went everywhere telling everybody about the Christ who was to be born in Bethlehem of Judea. They urged the people to look forward to that time.

People came from far.

"The Wise Men" came (Matthew 2: 1–12), who had been diligently studying the invitations sent out through the "Prophets." "The Shepherds" came (Luke 2: 8–21), who were close by, and who were reminded by the angels of the birthday.

Gifts were given.

This is the custom on every properly observed birthday. These gifts were "Gold and frankincense and myrrh."

Boys and girls! How can you best honour your Lord, Jesus Christ, on His Christmas birthday party? By giving Him your hearts and striving to serve Him. He likes these gifts the best of all.

21

REPORTED FOR POLITENESS

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

—MATTHEW 25:40.

DID you ever hear of a man who was reported for politeness? If not, here is the story of one who was.

A traveler about to take a train in a big city station, when he came to the gateman found that he had mislaid his ticket.

In order to search for it more thoroughly, he placed his suitcase on the stool of the gateman. The gateman barked at him, "Here, what are you doing that for? Do you think that stool is a free parking place? I want you to understand that stool is mine where I sit when I can." The traveler having found his ticket by this time, passed on without saying a word in reply.

A few weeks afterwards the same traveler had occasion to pass by the same gateman. Just before he did so he stopped to ask a question of a petty official who passed that way. The official answered very politely and said, "I am not just exactly sure of the right way to answer your question. There have been some changes lately. If you will wait a moment I will go and make sure."

The official was gone a few minutes. When he returned he apologized for the time it had taken,

saying, "I had to go to two places before I could find out what you wanted to know." The official was thanked and passed on. Then the traveler took out a small note-book and jotted down the number on the man's cap, the date and time.

The surly gateman, who had witnessed the matter, said, "What are you doing? Are you going to report that man?" The traveler replied, "I certainly am." "What for?" "Politeness." "Do you do that often?" said the gateman. "Yes," was the reply; "as often as I come across it." "Does it do any good?" The traveler said, "It certainly does do good. I have known a number of men who have been promoted by my reports."

The next time the traveler had occasion to pass by that gateman he was affability itself. He was having a good time. People passing by him were all smiling.

Some time afterwards the traveler noticed another gateman at the gate. Making inquiry he found that so many had reported the former surly gateman, now grown pleasant, for politeness that he had been promoted to a higher place. He needed it for he had a sick wife and a number of children.

One great thing this world needs is "Politeness." And it is really surprising how it pays those who use it. No one wants surly people around.

22

SUGAR OR SALT?

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"

—MATTHEW 5:13.

WHICH do you like better—sugar or salt? You might say, "sugar." But you know that you soon get tired of too much sugar. People who go to work in candy shops are told to eat all they want and they soon get sick of it.

Which is most useful for man, sugar or salt? You might say, "sugar," but ask any doctor and he will tell you, "salt." It is not possible for any one to eat too much salt. The desire is checked when a certain portion is taken. Things that we eat are not palatable without salt.

A small boy was asked to define "salt," and he replied, "It is that which if you do not put it on things it makes them taste bad." This is a very good definition. Salt makes for health. It preserves things and prevents decay.

In the sermon on the mount, Jesus said not, "Ye are the sugar but the salt of the earth." Why?

The salt, of which Jesus spoke, is used in various ways.

The salt of truthfulness.

A man or woman, boy or girl, may have a pleas-

ing appearance, be well clothed and with good manners, but if they have not this saving salt of truthfulness all else goes for naught.

The salt of honesty.

A while ago in a certain city, in the high school, things began to be missed from the girls' cloakroom. No one was able to tell who took the things. Finally a watch was set and a girl who stood away up in her classes, beautiful of face and of a fine family, was taken in the act of stealing a pocketbook. All of her high position was of no avail without the salt of honesty.

The salt of cheerfulness.

Bob and Caroline Jones were splendid young people in all but one particular and that was that they were never known to say a cheerful word to any one. They were nicknamed—"The Glooms," Bob and Caroline Gloom. They never had a good time themselves and no one ever had a good time where they were.

We now begin to see what the Master meant when He said, "If the salt have lost his savour . . . it is thenceforth good for nothing."

23

A PIECE OF STRING

"Abstain from all appearance of evil."
—I THESSALONIANS 5:22.

HOW can we get a junior sermon from a piece of string? Let us see.

One of the most famous short stories in the world bears this title.

It is about a farmer who lived close by a small town. On a certain market day he was coming into the place and he saw a piece of string in the roadway. Being a careful, saving man, he stooped down and picked it up. Now one or two men, in near-by shops, saw the farmer do this and he, looking up, noticed that they were observing him. This made him colour up and feel quite awkward and embarrassed. As it afterwards turned out the men in the shops were too far away to see just what was taken from the ground.

The farmer went on into the town, and meeting some friends had dinner with them at the principal inn. During the dinner he was called out by a constable who arrested him for stealing a pocketbook with a lot of money in it. It seems that a cattle buyer had lost his pocketbook and, on making inquiries, came across the two shopmen who had seen the farmer stoop down and pick up something. They said that they thought it was

the pocketbook as the farmer seemed awkward and embarrassed when he saw them observing him.

The farmer protested his innocence and said that what he picked up was a piece of string and that was all. But no one would believe him. "If you only picked up a piece of string," they said, "why did you colour up and act so embarrassed?" And to prison he was sent.

Now the farmer did not go to prison solely on the charge against him, of which he was innocent, but because his reputation was bad and he had had serious differences with the two shopmen who saw him stop, stoop down, and pick up something. He could not get any one to believe him on account of his bad reputation, which all goes to show that a man may be condemned on the character he bears in his community.

If boys or girls have a reputation of not telling the truth no one will believe them when they tell the truth. If they act meanly again and again people will not credit them with any nobility even when they do a noble action.

Our text is a very good one for you to take home and think about and to act upon—"Abstain from all appearance of evil."

When you are tempted to do wrong remember this story of "The Piece of String," for every right thing and every wrong thing you do builds you up a reputation which will help you or harm you.

24

CUT IT OUT

"Remove thy foot from evil."—PROVERBS 4:27.

WHEN a boy wishes to tell another boy that he does not like what he is doing, and wants him to stop it, he says, "Cut it out." These three words are short and to the point and are usually used with much emphasis.

Boys and girls are told many things as to what they ought and ought not to do. They sometimes think they are instructed too much along these lines and that parents are too particular.

But, in general, "What ought to be cut out?" All the right-minded boys and girls will agree along certain lines.

First—"Cut out bad thoughts" that savour of meanness, hatred, revenge and things which you would not have your mothers know that you were thinking about. No need to go into particulars over these things. Every boy and girl has a conscience, within, which tells them when thoughts are right and wrong.

Second—"Cut out bad actions." There is really no glory in being a bad actor. It gets you nowhere. Many a boy acting badly thinks himself a hero when he is only being laughed at by his companions as a "Little Braggart."

Third—" Cut out bad words." They only beget bad words. If you use bad words to another you are quite likely to get bad words back. The echo of your speaking comes back to you and you will not like it. As blows beget blows so evil words beget evil words.

Sometimes, as I go along the street, I see a red flag in the daytime and a red lantern at night. I know what they mean. If they could speak they would say, " Cut out coming here. It is dangerous. You are liable to get hurt." They are guarding a dangerous place in the street. If I say, " I do not care " and I disregard them I am the one who gets hurt. People say, " It is good enough for him."

So there are warning flags along the way to keep us away from " Bad Thoughts, " Bad Actions " and " Bad Words." It is the simple, not the wise, who pass on and are punished.

25

THE HEATLESS GRATE FIRE

"And when He, Christ, saw a fig tree in the way, He came to it and found nothing thereon but leaves only."—MATTHEW 21 : 19.

I HAD occasion, a while ago, to go aboard a big ocean liner as she was lying at her dock in New York. She was to sail in a few hours for Southampton, England.

Everything was in splendid order for the passengers who were coming aboard.

Amongst other places I was shown the sitting-room of one of the suites of rooms.

In this sitting-room was a grate fire with leaping and dancing flames. As the day was a little cool that grate fire seemed very good. There was what seemed to be a solid bed of red-hot coals.

I drew near and put out my hand to catch some of the warmth but there was no heat there. I drew closer and finally placed my hand on what looked like red-hot coals but the coals, still glowing, were cold.

I said to myself, " This is very strange." Then, making a closer examination, I found that it was all a cunning trick of playing electric lights on chunks of glass, shaped like pieces of coal. There was great promise of heat but no heat at all.

As I looked at that "Heatless Grate Fire" I said to myself, "How much like some boys and girls, some men and women, who are very warm and ardent in promises, who will promise to do anything and everything you ask them." They fairly glow with the warmth of their assurances and their good will towards what you ask them to do and then, when the time comes for those promises to be redeemed, the heat has gone out. "Why, surely," they sometimes say, "you did not expect us to do that?"

Boys and girls, remember the heatless grate fire and do not promise to do a thing which you do not intend to do.

How does our text apply? The story of the "Barren Fig Tree," told by Matthew, which had only leaves when it ought to have had fruit, was expected to have fruit, is but another version of "The Heatless Grate Fire." The world is greatly troubled by those who make a showing of doing things and take it out in making the showing.

26

SOMETHING WORSE THAN EARTHQUAKES

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 CORINTHIANS 16: 13.

WHEN the cities of Yokohama, a part of Tokio, and many smaller places were destroyed by earthquakes it seemed to people, everywhere, that nothing worse than this calamity could ever occur.

When there were added to the earthquakes fierce fires which could not be brought under control on account of the broken water mains, horror was multiplied by horror. Mere descriptions could not begin to picture the awful scenes. Men, women and children were crazed by the experiences forced upon them.

After the earthquakes and the fires came grim hunger and disease. Thousands of people wandered about homeless and penniless, depending upon the barest doles of food to preserve their lives. Think of it, miles of lines of people waiting to receive, each person, a part of a ball of rice!

What can be worse than these calamities?

Many things can be worse. Suppose the Japanese people had said, "What is the use of trying to do anything further?" As one of the high of-

ficials remarked, "It has cost us more than a first-class war." Again he might have declared, "Why attempt to rebuild when earthquakes may, at any time, destroy all our labour?"

The loss of courage, hope, good cheer, and the building up spirit is worse, a hundred times worse, than any physical disaster that may come. Cities that are thrown down by earth disturbances, no matter how severe, can be rebuilt. Fire may come and make a clean sweep of everything and yet make but a better chance for finer and more substantial buildings.

The great truth in the text is intended to fortify against calamities. "Great tribulations will come; you must expect them; they will be very hard to bear but do not lose your spirit. Keep that at all hazards, for without it, everything is lost." "Stand fast in the faith, quit you like men, be strong."

The enemies who do the most damage to us, that are always with us, are discouragement, hopelessness, thinking we are of no use and fear. It is not what happens outside of us, it is what takes place inside that counts.

Boys and girls, when hardships overtake you, when things difficult of accomplishment are presented, do not give up. Determine to conquer your trials instead of letting your trials get the better of you. Stand up to hard trials; do not let them down you. Do not cry or bemoan the fact

that you have hard things to do and so many of your companions have easier times; that's doing the baby act, but be so strong in your faith that you can declare that you can get the better of them. That's the sort of spirit to have.

27

THE JUMPING FROGS

"*Hold fast.*"—1 THESSALONIANS 5:21.

BOYS and girls—When you start to do anything, do you stick to it until it is finished? Or do you get discouraged at the hardness of the thing you have undertaken, and throw up your hands?

The difference between boys and girls, in school and out of school, is not so much in the brains they have or the means to do things as it is in the determination to see a thing through, after it is once begun.

I want to tell you a sort of fairy story, with no fairies in it, only frogs.

It is about two ordinary, plain big frogs, which lived in the spring house where the farmer had his milk, to keep it cool.

Here were a number of big cans which would hold several gallons of milk each.

One evening, after these cans were filled up, the two frogs got to jumping to see how high a jump could be made. Measuring by the side of a can they jumped higher and higher until one frog disappeared. His companion was surprised at his disappearance. He did not know what to make of it. Finally he concluded that he would see if he

could not find him. He made a great effort and the result was that he landed right in the milk.

But he saw nothing of his brother frog. Why? Because, as the farmer found in the morning, the first frog, jumping into the milk, had evidently got discouraged at the bad situation, and so to speak thrown up his hands and sunk to the bottom. For there he was found dead.

The second frog was not of this kind for, finding himself in serious trouble, he just paddled and paddled and continued to paddle around until he had a nice pat of butter under him. There the farmer found him sitting on it in the morning, perfectly contented.

What do you do when you have a hard thing to accomplish, just give up and say "I can't, I can't, I can't," and sink down to the bottom of things? Or do you just work and work and work, and try and try and try until you have the thing accomplished?

There are many boys and girls that every one likes. They are wanted in games and for work that pays. Why? Because when they are set to do anything, or start out themselves to do anything, they keep at it, no matter how difficult it is, until it is done and well done.

28

THE KLEAN KIDS' KLUB

"Touch no unclean thing. . . . Be ye clean."
—ISAIAH 52: 11.

THERE was a certain small town where there was much lawlessness. Vice was unrestrained. There seemed to be no check on any evil thing. What was worse there was no one who seemed to care so very much except a certain woman who had two boys of her own.

She had not lived very long in the place. She would have gladly moved away but her husband's business was such that there was no immediate prospect of getting out.

The boys heard their father and mother discussing the town's evil affairs and, in considering it, they wondered if they could not do something to help better things.

They talked it over with some other boys and, to their surprise, they found a number who were disgusted with the bad things they saw going on.

The result was the organizing of "The Klean Kids' Klub."

The principles agreed upon were three—"Clean Minds, Clean Hearts and Clean Habits." If any boy, no half-way measures allowed, did not want to subscribe to these principles he was not wanted.

They had seen enough of "Dirt" in minds and hearts and bodies to want a change.

The meeting-place was in a barn or in the house of one of the boys.

The time of meeting was on Friday afternoon or early evening, every week.

The meeting-place was not regular. It was indicated by a white cloth, in three parts, tacked to a barn, if the meeting was there, or to a house, if the meeting was there. This signal was not put out until Friday morning and the boys had to hunt for it.

To get into lodge each boy had to knock three times, three times repeated. Then when the guard came out, no matter how well the boy was known, he had to place the three fingers of his right hand upon his forehead, over his heart and his right side to denote the principles—"Clean Minds, Clean Hearts and Clean Bodies."

To the surprise of the organizers there were many applications for membership. Boys seem to get to know very quickly what is going on.

Why this rush for membership? As one boy put it, "You know that there is a whole lot of things a boy gets into that do him harm. He gets in before he knows it and then he is so smeared over that he thinks he has to stay smeared. It's best for him to keep out and here is a good place to go to keep out and get help to keep out. It's easy to go crooked and do badly. It's not so

easy to go straight; that takes strength and grip. I, for myself, want to amount to something and that is why I am for ' The Klean Kids' Klub.' "

Boys, you may not want to organize a " Klean Kids' Klub." It may not seem best to do so. But it is worth your while to subscribe to its principles —" Clean Minds, Clean Hearts and Clean Habits." Think on these things and make them your principles.

Girls, you can come into this thing too. When you adopt the principles of the club you will be surprised how they will help you out of a lot of hard places.

29

YOUR CREDENTIALS—PLEASE

"Prepare thy work without, and make it fit for thyself."—PROVERBS 24:27.

IT was during the European War when the Great Lakes Naval Station, north of Chicago, was taking care of about one hundred thousand men that I was invited to speak there.

There were quite a number of camps within the reservation and I was asked to speak at two of them in succession.

In due time I presented myself at the main gate and I was told by the guard that it was after visiting hours and that I could not go in. But I said, "I am to speak here to-night and I must go in." With that he called an officer. I was taken to the guard-house and questioned. All seemed doubtful until I thought of my letter from one of the chief officials. When I showed this, my credentials were at once accepted.

A sailor was appointed to show me where I could get my supper, which he did, and left me. I was just finishing my meal in the big mess hall, when two petty officers came up to me and asked me, "What are you doing here?" Without replying I showed my letter, my credentials, and again all was right.

An automobile was waiting for me which took me to the first camp. The chauffeur said he would wait for me. I walked up to the guard and was about to pass him when he halted me and asked what I wanted. When I told him he called a petty officer and again I had to show my letter, my credentials. The same thing was repeated at the second camp. Nothing was taken for granted.

Now the point that I want to make here, boys and girls, is this: that everywhere any one goes credentials have to be shown to gain the right of entrance.

No boy or girl can pass from a lower to a higher grade in school without credentials are shown that there is the right to pass. It is true on up through high school, up through college and post-graduate courses. "Your credentials, please."

Out in life, in any and every position sought, from the lowest to the highest the request is always, "Your credentials, please." "What have you done?" "Where have you worked before?" "What have you to show that you are able to go where you want to go?"

So many are disappointed in life because they did not deem it necessary to do good work, to get good marks, to be just, to be truthful and helpful.

They come to apply for things that they want, places they very much desire, and they find a guard standing there who says, "Your credentials, please."

Work now for your credentials, for you are going to need them everywhere you go, if you really want to get on.

Put yourself through a little examination, when you go home, to-day, and ask yourself—"What am I good for?" "What do I amount to?" "Am I helpful in my home?" "Am I really doing anything in my school work or only stalling along?" Whatever your answers are, if you will really be honest with yourself, you will find that they are the answers which your parents, your teachers, and your companions have worked out, in advance of you. You will see yourself as others see you. You carry your credentials with you everywhere you go.

30

GROWING UP

"Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."—2 PETER 3 : 18.

I NEVER yet came in contact with a boy or girl who wanted to remain a boy and girl. Every boy and girl that I ever saw wanted to grow up. They were always thinking and talking about what they would do, or wanted to do, when they grew up.

Boys and girls, your parents may do a good deal for you. They may provide you food and clothes and a house to live in. They may send you to school and do all they can for you to help you to grow up rightly, but much depends upon yourselves whether you are an honour or a disgrace to them after you grow up. Do you realize this fact?

It is up to you how you grow up and in what way you take hold of things. If you do not want to study you will find a hundred ways of shirking. If you do not want to do what you are told to do you will find scores of excuses. If you want to study, no matter how hard the lessons are, or how difficult, you will find means of getting them. If you want to obey you will find the way to obey. It is up to you.

Here are some of the means by which you can

grow up to be men and women who amount to something.

First—Grow up and not down. No boy or girl wants to become less in height as the months and years go by. They desire to measure up in inches and not be dwarfs. Grow up likewise in mental and moral things. Aim to stand higher in your classes. Strive to have better thoughts about your associates.

Second—Grow straight and not crooked. A boy or girl, crooked of body, is a sad sight; every one can see it. But a worse thing is a boy or girl who is crooked with the truth or crooked morally. And the trouble about the whole matter is that they do not think that other people see their crookedness. Grow straight. Be square in all your dealings with your fellows. Think straight. Talk straight. Act straight.

Third—"Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." If you take Him with you, you may always be sure of growing up right. There was once a small boy who had to go through a certain street in going to a store on an errand. In that street were some big boys who always made his life miserable when he was alone. But when his big brother went with him these big bullies never even noticed him. Take Jesus Christ with you as your big brother, and you will find that you will escape a lot of trouble.

31

HUNTING FOXES

"Take us the foxes, the little foxes, that spoil the vines."—SONG OF SOLOMON 2: 15.

IN riding out in the country in the hunting season, I meet men and boys carrying guns. They hunt small game. They seem to take great pleasure in hunting.

In the Near East where there are many vineyards, in some sections, men and boys make a business of hunting foxes, not for their food value or their skins, but for the damage they do to the grape-vines.

Foxes get at the vines and, knawing them, kill them. They have no chance to bear fruit.

These animals are very cunning and sly. They will break through or crawl under the fences made to keep them out.

It is very easy to tell when foxes have been at the grape-vines. They look sickly. Their leaves drop off.

There are evil things which get at boys and girls which may be called foxes and which do much damage. They get at them in the best of homes and under the most favourable surroundings. They need to be hunted and exterminated.

The fox of a Bad Temper.

He has a nasty bite which will poison every

good influence. You can easily tell when a boy or girl has been bitten by the redness of their faces and the way they shout at you.

The fox of Dishonesty.

One such got in the cloak-room of one of our high schools the other day. He was so sly it was some time before he could be found and hunted out. He was a pitiful sight when caught. All the bravery of his appearance was gone.

The fox of Impurity.

Some boys were gathered together in a corner of the playground. Whenever any one came near they stopped their talking and hid a book and looked, or tried to look, very innocent. Every one knew that these boys were protecting a fox called impurity which would do them ill.

The fox of Getting Even.

If any one does anything to a boy or girl they do not like, this fox is quite sure to come around and ask to be taken inside the fence, only to give a bad bite to the one who takes him in.

But there are so many foxes around, seeking only to do harm, and only harm. Look out for them. There is not a single good trait in them.

The soldiers in the European War used to sing this song, "Johnny, get your gun, Johnny, get your gun." So every boy ought to get his gun and go after the mean little foxes that do so much damage.

32

A GOOD FIGHTER

"Fight the good fight."—1 TIMOTHY 6: 12.
"So fight I not as one that beateth the air."—1 CORINTHIANS 9: 26.

A PHYSICAL fight always leaves those who engage in it worse off than they were before. Even the victor comes out usually with a lot of bruises, and a black eye or two, to say nothing of the stirring up of the temper. As to the one who gets the worst of the fight he is cherishing not only a badly hurt body but a malignant determination to get even. It is a losing game in whatever way it is looked at.

Here we want to speak of a fight in which there can only be gain. The harder the fight the better one feels after it is over.

This is the sort of a fight Paul speaks of again and again in his epistles. He urges every one to be "A Good Fighter."

"Fight the good fight" along four lines. Don't weaken. Keep up the fight.

First—Fight against an unruly temper.

There was once a small boy who was greatly troubled because he got mad so easily and almost every time he got mad he found that it prevented him from having a good time. He was heard to

pray this prayer one night, "O Lord, I am having an awful time with my temper. I do not want to get mad at every little thing. Help me to fight my temper. If at first you don't succeed, try, try again. Amen."

Second—Fight to keep clean inside.

Outwardly a boy or girl may be all fixed up in good shape. Inside there may be all sorts of evil thoughts which, if let go to the limit, will do all kinds of damage. Soldiers, on duty, are very particular to keep the inside of their rifles clean. It is absolutely necessary. It is often very hard to keep clean in thoughts but every effort in this direction pays.

Third—Fight to be a help in the home.

What a change there would be in your home if you should adopt this as a fighting principle! If you should ask to help instead of being urged!

Fourth—Fight to be a help in the Sunday school and church.

What a change there would be in the vast army of boys and girls if they fought every Sunday to go to Sunday school and church. If they fought to get others to come with them! "Fight the good fight of faith" to make Sunday a worth-while day for your religious duties.

What is really worth while fighting?

Every one's worst enemies, hatred, meanness, cowardice, "The Yellow Streak," in doing good and living up to the best things.

How shall we fight?

Fight to win, "not as one that beateth the air." In all earnestness. We have foes which will show us no mercy. They will, if they can, drag our good names in the dust.

When shall we fight? All the time. With constant watchfulness.

33

ONE HUNDRED ELEVEN TALE BEARERS

"Hold thy tongue."—Amos 6: 10.

MORE trouble is made by the speech of the tongue than in any other way.

People say things they ought not to say. They say things they do not mean to say. They say hard things which hurt. The tongue gets away with them.

The tongue can be sharper than a dagger thrust. It can be more brutal than the blow of a heavy fist in the face. It can be more cruel than the dum-dum bullet with its tearing of the flesh.

Stories of tongue damage multiply themselves.

There was once a girl to whom life was exceedingly interesting. She seemed to know everything that was going on. She had an uncanny sense for knowing all about what every one was doing.

When she found out anything she was always crazy to tell it to some one else. She would tell it to her dearest friend under the pledge of the strictest secrecy. She would say, "Now you must not tell it to a living soul. Now mind, do not tell this to any one." Then would come the reply and pledge of secrecy. But the second girl

would tell some one else, under a similar pledge, and so it would go.

Finally the teacher of the Sunday-school class, in which the first girl was, found that the girls were not speaking to each other and the class was about to break up. Bad stories had been told about every girl.

The teacher hit on the following plan to get rid of that which was breaking up her class.

She called the first girl apart and asked her to come to her home. She said, "I want to show you a curious thing." She then made a single mark and said, "What is that?" The girl said, "One." She then made a straight mark beside the one and said, "What does that make?" The girl said, "Two." She made a third mark beside the other two and said, "What does that make?" The girl said, "Three."

"No," said the teacher. "I want to show you a curious thing. One makes one of course but when you put another one beside it it makes not two but eleven. When you place three ones together you have not the number three but one hundred and eleven.

"Now," said the teacher, "I am going to ask you to let me tell you how if you tell a story of a classmate, to one, you have told it to one; but when you have told it to two you have really told it, with their telling it, under pledge of secrecy, to eleven. When you have told it to three, with

their telling it, to one hundred and eleven. That's the way a story about another, that ought not to be told, multiplies. Now won't you, I do not want our good Sunday-school class broken up, please not start things?" The girl was a good girl at heart and she saw the point, and with some tears, she promised her teacher to lead in the reform of not telling anything derogatory to any one. Needless to say that soon that class was one of the best and happiest in the Sunday school.

34

THE WHISTLE AND THE BLAST

"A good foundation."—1 TIMOTHY 6: 19.

A BLOCK away from where I am living, just now, they are blasting out the rock to put in the foundation for a big building.

Every so often the engineer of the stationary engine will blow the whistle. It is loud and shrill. It warns every one that a blast, to shatter the rock, will soon be set off. Sure enough, in a very short time, the boom of the blast is heard.

The other day I went down there to see the workmen at work. This drilling and blasting and getting out the broken rock was hard, rough labour. There was nothing easy about it. The drillers, working the power drills, were covered with powdered rock and had a hard task to hold their drills to their business of digging holes for the blasts. There was nothing pleasant about the aspect of things. There was nothing to see but dust, mud and broken pieces of rock.

But hold! On the wall of the adjoining building there was a great big painting. It was about twenty feet high and ten feet wide.

This painting represented a splendid eighteen-story building of great magnificence. This was

named, we will not give the name but call it "Pleasant Towers." It said, "This will be a fine apartment hotel with hospital equipment."

There you are. Look down into the excavation and see the broken rock and the mud and the hard-worked men.

Look up on the wall, and see what is to be placed on this good foundation. A vision to be realized. A good work to be done.

In order to realize the whole thing you must look down and up.

This is much like our lives. Foundation laying is not easy. It is hard work. Many a boy or girl as well as man or woman, asks, "Why all this hard blasting work, this toil and hardship, this grime and mud and broken rock?" If only the downward look is taken, it does seem utterly useless and senseless. And that is where too many stop; they do not look up.

It is the upward look that every one needs. That there was never a hard task, never a foundation blasted out, but what it meant something beautiful by and by. This is the inspiration in doing anything difficult that great good might come out of it. The Psalmist said, at one time, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord."

35

THE SQUARE-CROOKED BOY

"Make the crooked places straight."—ISAIAH 45:2.

HOW can a boy be square and crooked at the same time? He cannot be, but he may seem to be.

Outwardly, in all his actions he may seem to be all right, just as right as a boy who is actually right. Inwardly, however, he may be an entirely different sort of a boy. He may have all sorts of evil thoughts and plans which he is very careful to conceal. Such a boy will be "The Square-Crooked Boy."

I have such a boy in mind with whom I actually came in contact. It was when I was teaching in a college preparatory school. I had about forty boys under my care, in my hall, in the boys' dormitory.

This boy was a lad about fourteen years of age, an exceedingly pleasant, open-faced chap with winning maners. You could not help liking him. I did from the very first. He came into my room quite often and talked over his plans for life and asked my advice. I was completely won by him.

What was my astonishment to find, after about a month of trusting him completely, that he was

the ringleader in all the mischief that was going on in my section. If it had been innocent mischief, as the result of high spirits, it would not have been so hard to bear but it was malicious and of the worst type. When the facts were brought to my attention I could not believe them but after careful watching I was compelled to believe that this outwardly pleasant-faced, good boy, was of "The Square-Crooked" variety.

When confronted with the proofs of what he had done he had all sorts of excuses. He made all sorts of promises. But a short trial showed that the crooked in him was too crooked to be made straight and we had to ask him to leave as he was making the other boys crooked.

I never felt so sorry for any boy in my life. The worst of it was that he seemed to think that no one could see his inward crookedness and he ascribed my finding him out to just a chance.

Boys and girls—Be straight both outwardly and inwardly. If you find yourselves thinking wrong thoughts about anything, or any one, be sure and see to it that you "Make the crooked places straight." More than you think, what you think in your hearts is read by your companions and by older people. Your thoughts, good and evil, show themselves sooner or later in your faces.

36

THE GOOD LOSERS

"What things were gain to me, those I counted loss for Christ."—PHILIPPIANS 3:7.

A BOY, who was getting ready for college, went with his father, one afternoon late in the fall, to see a football game between the teams of two great universities.

It was a bitterly fought contest, with many exciting plays. At last it was over. The winning team won with only a slight margin to its credit.

To the surprise of the boy, who had never seen a really big game before, the defeated team gathered its members in a group and cheered lustily for the winners. Then they cheered for themselves and marched off cheering.

The boy clutched his father's hand and said, "Father, I want you to send me to the university whose team was defeated." His father said, "Why, son?" The boy answered to the astonishment of his father, who had not thought his son capable of thinking so deeply, "Because it can stand up under defeat. Do you know one trouble with me is that when any one gets the better of me I get mad and I want to do something mean. I always want to get even. The university that can take that spirit out of me is the place I want to go."

The trouble with a good many boys and girls is that they do not want to be defeated in anything they do. They do not want to be crossed. They do not want to be corrected no matter how necessary it may be. They resent any interference with their plans. That is the reason why they often think they have such a hard time in life. They think that parents and teachers are against them, when they are not.

There can be little advancement or improvement, of any sort, so long as any boy or girl entertains this spirit. It is only when defeat is taken as the defeated football team took it, with the determination to do better next time, that there can be any hope of advancement.

Look at our text. Note how often Jesus Christ was defeated in His purposes and aims and yet He kept on with His good work. Study His life if you want to get the better of your defeats.

37

WHY BE A QUITTER?

"Cease to do evil; learn to do well."
—ISAIAH 1 : 16, 17.

IF there is one thing above another that a boy or girl dislikes to be called it is, "A Quitter."

It is a term of reproach. It has a bad sound. In the mouths of a boy's or girl's companions it has a power, very often, to compel the doing of things that a boy and girl know they ought not to do and which they do not want to do. They will often do anything asked of them rather than be called, "Quitters."

This term, used rightly, has power to spur to great and useful things and be a mighty help.

But our topic is, "Why Be a Quitter?" We might add, "When Be a Quitter?"

It is a good thing to know when to be a quitter and when not to be a quitter and not to be scared into doing certain things one ought not to do, for fear of being called a quitter.

Be a quitter, and be proud of being one, when you are asked to do things which your conscience tells you you ought not to do.

Be a quitter when you are asked to do things,

on the sly, that you know that your parents would not want you to do, if they knew about it.

Be a quitter when you are asked to go to places where you know, before you go, that only evil will result from your going.

If you are not a quitter in the above things, then you are surely going to get some very hard knocks, with no one to blame but yourselves.

Do not be a quitter in striving to do well.

Do not be a quitter in sticking to the tasks given you in school.

Do not be a quitter in following what your conscience tells you is right.

Do not be a quitter in your attendance at Sunday school, for the lessons learned here will be of use to you during all your life.

Do not be a quitter in ceasing to do evil and learning to do well.

38

RUN, RUN HARD!

"*So run that ye may obtain.*"—1 CORINTHIANS 9: 24.

I THINK that Paul, the apostle, must have been very fond of athletics when he was a boy. When he became a man he seems to have retained this fondness for games. Why? Because he uses so many illustrations about them. He believed that when any one went into a game he ought to do his utmost to win.

Listen to him! He says (1 Cor. 9: 26), "I therefore so run, not as uncertainly; so fight I not as one that beateth the air." He believed in thorough preparation and training. He says (1 Cor. 9: 27), "I keep under my body and bring it into subjection."

In his day there were no such games as base-ball, football or basket-ball. One of the chief games was the foot race. The runners were very carefully trained.

There were certain essentials which must be observed by every one who wanted to take part in the foot race.

The runner must desire to run, not simply be urged to make the race. Where the competition was so keen the young man who entered half heartedly into this matter stood no chance at all.

The reason why so many boys and girls fail to make good is because they have no desire to make good. No one wants a half-hearted contestant in any game. Wake up, boys and girls, to the fact of how much depends on you. You complain of not being given a fair chance and of others getting ahead of you. It is you, yourself, that are not giving yourself a fair chance.

The runner must determine to stay in the race to the end, and not drop out, no matter what happens.

It is related of the great ornithologist Audubon that he, at infinite pains, collected a great lot of drawings of birds, which he coloured. After this work he boxed up these sketches and went away, on a much needed vacation. Returning he found that Norway rats had eaten their way into the box and chewed up, into little bits, his precious drawings. What did he do? He might have said, "I'm through," but no, he went right back to work and, after a year or more, reproduced his sketches. He stayed in his race. The rats might chew up Audubon's bird drawings but they could not chew up his determined and courageous spirit, which is the chief thing. So many boys and girls drop out when a thing they are doing becomes what they call, "Too hard." Nothing is too hard when any one is determined to see it through.

The runner must determine to win, in the end. He may run again and again and be defeated,

while he stays in and runs the course. But running again and again, he, at last, learns how to run, and wins.

Paul was again and yet again defeated in his plans. The story in Acts gives the details, yet he stayed in to the end. Now there is no apostle so much honoured as Paul.

Run, run hard! "So run that you may obtain."

39

THE REVERENCE PLANT

"And thou shalt love the Lord, thy God, with all thine heart."—DEUTERONOMY 6:5

THERE are many kinds of plants which men cultivate for ornamental or useful purposes. Plants which are worth while must receive much care and attention to amount to anything.

There are plants that grow in earth.

There are plants, of a different kind, which grow in the hearts of men. The latter are the loves and hates. Some names of the better sort of plants are "Patience," "Kindness," "Brotherly Love," "Hopefulness under adverse circumstances" and a score of others.

The cultivation or neglect to cultivate these plants makes life bitter or sweet.

The "Plant called Reverence" is one which grows naturally in the heart of every man. If cared for it will be a joy forever; if neglected it dries up and "Bitterness" comes in its place.

In regard to the cultivation of "Reverence" Oliver Wendell Holmes, the famous writer, was once asked why he troubled to attend a small church where the preacher was a most ordinary

man, with no originality as a thinker. He made this fine reply, "I go because I have a little plant called 'Reverence' and I must needs water it once a week or it will die."

There are other ways of helping this plant to grow large and become a heartfelt joy; to confess our sins; to praise God for all His mercies; to encourage one another to live upright and decent lives in the midst of a perverse world, which would kill the plant called "Reverence."

Be careful of this "Reverence" plant, cultivate it and make much of it.

40

"THIS IS MY JOB"

"As for me and my house we will serve the Lord."
—JOSHUA 24: 15.

WHEN President Harding died, Mr. Coolidge, the vice president, was found at his father's little farm up in Vermont. He was there told that he had become President of the United States.

It shows the simple and democratic tastes of Mr. Coolidge that he was found on his father's farm helping him out with the summer's work. His elevation to the office of vice president had not spoiled him, as the lifting up to a high place has spoiled many a man.

But it is of Mr. Coolidge's father that we want to speak. When the arrangements came to be made for the former vice president to go to Washington, to attend Mr. Harding's funeral, and become the chief executive of the nation, he asked his father to go with him, as his guest, and to share in the honours that would be accorded to him.

If his father considered accepting the invitation that consideration is not recorded. It must have been somewhat of a temptation to go to the capitol and to be accorded, as the President's

father, a high place in the ceremonies that were to take place.

The reply of the elder Mr. Coolidge is well worth noting. He said to his son, "This is my job." He knew that if he went to Washington the work on the little farm, with no help to be had, would be neglected. He felt that his place was on his farm attending strictly to his work which ought not to be put aside.

"This is my job" would be a good motto to hang up in stores, in factories, in offices and in homes. "This is my job." It ought not to be set aside for anything else. It ought not to be neglected. It ought to be done with faithfulness, patience and care, no matter how great the inducement may be to turn aside from it. "This is my job," no one can do it as well as I can for no one knows what ought to be done as well as I do.

41

TAKING A LITTLE RISK

"It was a chance."—1 SAMUEL 6:9.

A MAN entered the office of a business man the other day while a stock and bond salesman was talking to him and trying to sell him certain securities.

The salesman was very suave in manner and lucid in his analysis of the business situation and stressed the desirability of the investments he had to offer.

The business man, for some reason, did not seem inclined to buy. Lowering his voice and coming up closer the salesman said, as if he were doing the business man a very great favour, "Confidentially I can sell you to-day some very good stock if you are willing to take a little risk."

That's the way doubtful things are always offered.

Things that are off colour. A pleasure that may, is quite sure to, spell disaster. A little flyer beyond the lines of honesty. Just a slight step over and beyond morality.

Really worth-while things do not need the suave manner, the drawing up closer, and the whispered words of large things to be gained by buying doubtful securities.

Taking a little risk in off colour pleasures means all risk and no returns on the investment.

Yet many are caught by the bait of "Taking a little risk." It is made exceedingly attractive but the more attractive the bait the sharper the hook upon which the one "Taking a little risk" of the hook is caught.

Appeal to the salesman! As well might the hooked fish appeal to the fisherman. The "Little risk" is the hook. Why take risks where you are sure to lose? "It was a chance?" Oh no, it was a sure loss.

42

THE GAME OF LIFE

"Let us play the men."—2 SAMUEL 10: 12.

THE game of life is the most interesting game in the world. It is not one which a man may play or not as he chooses. He must get into it.

Of ordinary games which a man may choose to play he knows quite well what the problems are which will be presented.

But of "This game of life" no man, even he who has great wisdom, can tell, beforehand, just what problems will be presented from day to day.

The unexpected turns keep men guessing and on the alert as to what they will do to come out victorious.

Bad rules, which make losers.

The defeated ones, in the game, are those who drift, who put up a bluff, who sidestep responsibilities and who cheat in pretending to do what they are not doing. There is no need to worry about these. They do little actual harm to those who engage earnestly in the game. They have their rules which are: "Get all you can and give back as little as you can," "Get even with a man, never let him get the better of you," "Always

regard your own interests first." These are "Brass rules of life." They make living hard. But the singular thing is that the men who adopt them are usually the victims of their own rules. They do not play fair and are ruled out, and put out, as soon as they are found out.

Good rules, which make winners.

There are certain sane and worth-while rules which can be used under any and all circumstances that arise. They are old, tried and reliable—"Do unto others as you would be done by," "Do a little more than is expected of you, in work, service and kindness to your fellow men," "Be merciful, not only in thought, but in deed, to those less fortunately situated." These rules were set forth by the most successful being who ever walked this earth, Jesus Christ.

Success in "The Game of Life" depends upon the skill, the fairness and earnestness with which it is played and the end which is sought.

43

THE CONDUCTOR'S QUESTIONS

"Bring ye all the tithes into the storehouse."
—MALACHI 3: 10.

THE minister got on a through train, at a way station, where it stopped but for a minute.

The conductor came around very soon and took up his ticket. As he punched it he said, evidently spotting the minister, "Do you think the churches are going down?" "Why do you ask?" said the minister. "Because I read a statement in a newspaper, the other day, that there were thirty thousand churches without ministers." The reply of the minister was, "I read that statement too and it is a canard." He added, "If you will look at the last U. S. census you will see that all the churches are well manned and have made large gains in the last ten years."

The conductor asked another question. It was, "Do you believe it pays to give to the church?" The minister replied, "Do you believe that it pays to go into partnership with the richest person in the world, with one who can help you in innumerable ways, in other words with God?"

"Well," said the conductor, "I was just asking these questions to see what you thought about

them. I meet a good many men and ask a good many questions, and as for myself I do not think that religion, in the churches, is on the down grade. As for myself I know that it pays to go to church and it pays to give.

"I used to go to a ball game once a week, and pay a dollar for a seat and a quarter when I went to church. When I got to thinking about it I made up my mind that partnership with God was worth as much and more than sitting in at a ball game. It is always a dollar a service for me now, when I go to church, and I try to get there every Sunday. The truth is that I know that this train is, in due time, going to reach its terminal station, and when it does I know just where I am going. I am going to my home. Likewise, when I come to the terminal station in this life, I want to feel that I have a home to which I shall gladly go."

The minister had to smile at the earnestness of the conductor whom he thought at first was anything but a church man.

44

THE USES OF PRAISE

"Praise ye the Lord. Praise the Lord, O my soul."—PSALM 146: 1.

EVERY one likes praise but it is very sparingly used. A man may go along for months, even years, giving perfect satisfaction to those who employ him but with no words of appreciation from them.

A woman may subordinate herself, her happiness and her desires, to her husband and children but they, often, do not seem to notice it.

But let there be one slip, one failure, a single unintentional neglect of duty, and all the good seems to go for naught. Keen words of adverse criticism, which hurt cruelly, are spoken.

It seems to be thought necessary to stress the uses of adversity, pain and hard knocks to keep men and women up to doing well.

But is this hard forcing process the right course to pursue?

Have we not underestimated the uses of praise? It takes a certain amount of sunshine to bring flowers and fruits to perfection which no beating of stormy winds can accomplish. There can be no smile on the face, no joy in the heart and no good work done under a merciless taskmaster.

The great thing needed, to make unhappy marriages happy, to make homes a desired haven of rest, to make smooth and pleasant the relations between employees and employers, is judicious words of praise.

The greatest of men as well as the lowliest respond to words of praise and appreciation of their work.

Take the book with the largest circulation in the world and it owes much of its circulation to its commendation of the uses of praise. The longest book in the Bible is the Psalms, with a hundred and fifty chapters (the longest chapter has a hundred and seventy-six verses), is full of praise and its uses. When the greatest being that ever came to this earth was born, a heavenly choir chanted songs of "Good Will to Men." When this being departed He lifted up His hands in blessing, even after they had crucified Him.

Any one can use words of criticism. That's easy. It comes hard to use praise, even when it is deserved. Try it and see. The stronger man is the one who praises.

45

ON BOARD THE LEVIATHAN

"The foundation of God standeth sure."
—2 Timothy 2: 19.

SECURING a card for visiting this big steamship, as she was lying at a pier in the Hudson River, I spent two hours one summer afternoon in looking her over.

I was shown everywhere about the ship, deck after deck. I saw the long promenades, the state-rooms, the dining halls, the gymnasium, the great salon, the greenhouse, the cooks' galleys and many other interesting places.

There was a splendid magnificence in the fittings and furnishings.

The decorations were in the most exquisite good taste. In fact no expense seems to have been spared in this great ship that she might be pleasing to the most critical eyes. One could only marvel at the beauty here displayed.

But, after a little, the thing that impressed me most, as I went about the ship, was not the exquisite fittings and furnishings but the evidences of the strength of the construction.

Once my mind was turned this way I saw how the ship had been made with an eye single to this strength of construction. Then I saw that under

all the magnificence of decoration this was first. Then the steel beams and bolts began to stand out, and to make their impression upon me.

Why this strength first? Because the *Leviathan* was shortly to leave her dock in New York harbour, go out through "The Narrows," and sail the broad ocean. On this ocean, and sweeping over it, mighty storms come and go trying to the utmost the construction of the stoutest ship. In the battles with the elements beauty and elegance of fittings and magnificence of decorations count for naught. They contribute absolutely nothing to the safety of the vessel.

It is in the time of stress when the ship is labouring with the hurricane winds and the mountain like waves that the steel beams and bolts count and they count for everything here.

Likewise we may say of every human being it is strength of character that counts in the storm and stress of life. It is what a man, a woman, a boy or a girl are in honesty of purpose, of truthfulness, of purity and virtue that will bring them safely through. These are the absolute essentials and should be sought first. Then if you like, the more the better, the decorations that please the eye.

46

THE WOOD-RAT'S NEST

"Gather up the fragments . . . that nothing be lost."—JOHN 6: 12.

THE wood-rat differs from every other rat in the way in which she makes her nest. She is not content just to make an ordinary nest. She wants it ornamented and adorned.

For instance, in one case, the nest was surrounded by a row of iron spikes, with the points turned inward, while the nest itself was of finely divided fibres of hemp packing. Beyond the row of spikes was a well arranged display of about two dozen knives and forks and beyond these various other articles. So far as it is known these articles are of no use to the rat save for ornament or to satisfy her collecting instinct.

What better are some boys than the wood-rat? Take the contents of a small boy's pocket! A bunch of old rusty keys, a horse chestnut, two iron screws, a piece of string, a knife with one broken blade, two torn, worn stamps, a brass button, a shoe-string, etc. Take a small girl's treasures—a button string, a doll's blond wig, some broken dishes, etc.

Yet these useless collections seem very precious

to small boys and girls. If you take them away from them they are very indignant and go and collect similar things, just as the wood-rat would do if you took her things away.

But often the worst thing about this whole matter is not what the small boy and girl collects of useless things but what they collect of useless habits, of saying "I can't" and "I won't" and "I shan't," of being late at school and late at home and of never being willing to do what is asked of them.

Boys and girls! If you are going to collect and carry about with you certain things; if you must gather up fragments of this and that, why not gather up things that will be worth your while and that will make you liked wherever you go? I never saw a boy or girl yet who did not like to be praised and made much of. You like to be commended, I know you do; then gather up fragments of kind speaking; fragments of doing little things to help others. Try the carrying about with you a smiling countenance and see how many people will be glad to see you.

Collect things worth while and see how it pays. Begin now.

47

OPEN ALL NIGHT

"Always abounding in the work of the Lord."
—I CORINTHIANS 15:58.

"OPEN ALL NIGHT" is a sign that you would naturally expect to see blazoned on some place of evil.

But this sign, spelled out with big electric bulbs, I saw on the front of a large church in New York, just off the "Broadway Bright Light Theater District." The church occupied about two-thirds of the block and, in outward appearance, looked very prosperous.

Only a few blocks away was another large church that kept open day and night. On going around this district I found many good sized churches, both Catholic and Protestant. A number of them had open doors.

Boys and girls, you are often told that evil is alive and vigorous while churches are not. This is not true. The people who make such assertions are only looking for other things. How many people who go to New York ever look up the churches to see what they are doing? They are looking for amusement and do not see, because they do not seek for them, the many churches that abound in the amusement district.

This reminds me of a story of a big dinner that

was given in London, a while ago, to a man who had been in India for some years. This eminent man was asked to speak. In the course of his talk, seeing a missionary present, he said, "I have been in India for quite a while and I never came in contact with any Christian missionaries." The chairman asked the missionary what he had to say to that. The missionary, also from India, said, "I would like to ask the gentleman who has just spoken if he ever saw a tiger in India?" The reply at once came, "Oh, yes, very many tigers." The missionary then said, "I have been all over India and I never saw a tiger. The difference between me and this eminent gentleman is that he was looking for tigers and I was looking for missionaries."

What we see depends on what we are looking for. People who go to big or little cities and look for places of pleasure only, will not see the churches and what a lot of Christian work is being done. But people who want to find Christian people and Christian work can find it, in abundance, everywhere.

Boys and girls, make up your minds what you want to see and what you want to do. What kind of companions do you want to associate with? It is you who make the choice. If you want to find other boys and girls who go to Sunday school and church you can find them in abundance.

48

SETTING A CITY ON FIRE

"Behold how great a matter a little fire kindleth."
—JAMES 3 : 5.

DO we realize the power of little things to do great harm?

A good many years ago the city of Chicago was almost totally destroyed by fire. Houses, stores, churches, warehouses, supposedly fire-proof buildings, all were swept away as though they were made of cardboard. The cause of it all was a small thing. A woman, it is told, went out to milk her cow, in a shed back of the house. She took a lighted kerosene lamp with her, as it was dark. She was careless where she set it down and the cow kicked it over and burned up a city.

Away, away back in King Charles the Second's time, the city of London was destroyed by fire. About everything went up in smoke. The cause was a careless baker.

A small fire, let alone, soon develops into a big one. It is quick action with large destructive power.

Again a little irritating, poisonous thing, working slowly, may do great damage. A naturalist was once walking through the grounds of the

country residence of a very wealthy man, who was with him. The naturalist pointed to the trunk of a big tree on which there was a worm about two inches long. He said to the owner, "Leave that worm there and in a year this, now, healthy tree will be dead." "Nonsense," was the reply. "How can that insignificant worm hurt that big tree?" "We will do nothing with the worm." But sure enough, in a year, the tree was dead.

Two girls, two weeks ago, were fast friends. Now they are bitter enemies. A chance ill considered word was unintentionally spoken by one of the girls, reflecting upon the other, and now the fire of resentment has burned up their strong affection for each other.

Two boys, a year ago, who were always together, are now as far apart as the poles. The cause? One boy, in the heat of a game, called the other boy "A cheat" and the friendship of years was dead.

Friendship is worth while. It is one of the biggest things, on this earth, between boys and boys and girls and girls, as well as adults. It carries with it all sorts of benefits. But, alas, it can be easily destroyed. It only requires a harsh and bitter word and that which has been such a delight, and such a help, is cast down and trampled upon and becomes worthless. Cherish friendship. Beware the small things that will kill it.

49

A CONSCIENCE SIXTEEN MILES LONG

"My conscience also bearing me witness."
—ROMANS 9: 1.

FROM the inner reaches of New York harbour, out through "The Narrows," to where deep water begins there is a channel which is called "The Ambrose Channel." It is sixteen miles long.

It is not so very wide. For ships, in storm and fog, it is not so very easy to navigate. There is danger upon either side. Every method known to the harbour authorities of setting up light-houses and installing bell-buoys had been tried, up to a few years ago. Yet in spite of them all, owing to the dangers, on either side, many vessels came to grief.

Then some one suggested laying an electric cable right in the center of this channel and energizing it with what is called "An alternating current of electricity," from the shore. It was done. This cable, like the channel, is sixteen miles long.

This cable emits sound waves. Ships equipped with audiphones, or listening devices, attached to the hull, pick up the sounds sent out by the cable until by their strength they know they are right over the cable. Now, no matter how thick the

fog or how black the night or how hard the storm, they follow this cable to safety. No danger of shipwreck or harm now, no possibility of it. It is the ship's conscience.

But that is only an electric cable.

God has given to every boy and girl, every man and woman, individual consciences. Each conscience, as long as life lasts, tells what is right and what is wrong. "My conscience also bearing me witness." No one departs from the good and seeks the evil but what the conscience, energized by God, gives warning. No one attempts to follow the right but what the conscience is felt to inwardly approve. No matter in what perplexities we may be, this conscience, if we will listen, will guide us to safety.

Why do we find wrecks of boys and girls and of men and women? It is because those who become wrecks have refused to obey the inner voice.

Seek to keep constantly in touch with your conscience, as the ship keeps constantly in touch with this electric cable, in order to avoid damages and come safely into port.

50

THE "I DO" CLUB

"This do and thou shalt live."—LUKE 10:28.

BOYS and girls like to belong to all sorts of clubs and societies. The more secret and mysterious, the better they like them. Sometimes they are helpful and sometimes they are not. They are often very exclusive.

But there is one club which every boy and girl can join. It is the most helpful club of them all. It will get you all kinds of honours at school. It will advance you in your social position. It will get you hosts of friends. If you take out an active membership it will carry you far on the road that goes to what you want to be and do.

The "I DO" club invites you to join. It can give you more than any other club for your time and attention.

Do not accept substitutes.

There are three such which are very solicitous of your membership. They are the "I Can't," "I Won't" and "I Shan't" clubs. They are very active and persistent in their solicitations. It is surprising how numerous their membership is when you consider that they do absolutely nothing for their members save to get them into trouble.

You can easily tell who are members by hearing them repeat the name of their club when they are asked to do anything. You will hear them declare themselves in the home, at school and on the playground.

Join the genuine "I DO" club now.

There are three points which every member of the "I DO" club tries to keep always in mind.

To do something worth while.

During the great European War six little girls adopted an American soldier who was over in France. They worked for him in every way. In that way they helped to win the war. There is a war right here against ignorance and vice that needs your help. The members of the "I DO" club stand for good school work, helpfulness at home, clean sport and good morals.

To do it now.

"Do it now" is a sign that hangs in many offices. Prince Napoleon lost his life in South Africa because he always wanted to put off things. He was known as "The Little Ten Minutes" because from childhood, when asked to do anything, he pleaded for ten minutes' delay. In South Africa, on an advanced outpost, when an attack by savages was imminent he pleaded for ten minutes' delay. The attack came before the ten minutes was up and he was killed.

To do things without getting discouraged, no matter what the difficulties are.

The trouble is not that boys and girls are not bright and smart but that they are too easily disheartened. There was once a boy who climbed up an apple tree; he fell and broke his leg. As soon as he got well he went and climbed the tree again.

Join the "I DO" club. Remember the song so popular a few years ago, "Brighten the Corner Where You Are."

You do not have to wait and wonder whether you will be invited to join this club. You do not have to go through a lot of stunts to be initiated.

You are invited to join right now. This is your invitation and I am giving it to you. All you have to do is to say—"I will" and stick to it. Do not forget to stick to it.

51

ASKERS AND GIVERS

"Give and it shall be given unto you."—LUKE 6: 38.

THERE are two classes of boys and girls—"Askers and Givers."

To which class do you belong? Let us describe them and then you can judge for yourself. I do not know. It is for you to say.

THE ASKERS. Here belong the boys and girls who are always teasing for something. I was in a home the other day where there were several boys and girls in the family. While I was talking with the mother a good sized girl came into the room and went directly up to her mother. She said, "Mother, I want to speak to you." The mother said, "Julia, go and speak to the minister and shake hands with him." The girl said, "I don't want to speak to him, I want to speak to you."

Then ensued a lot of whispering which resulted in the mother saying, "Well, all right, but only take a small piece." The girl wanted a piece of the cake she had seen on the kitchen table and took this way to get it, while the minister was there. The same performance was gone through with three other children. Then I left. The mother apologized to me and said, "I do not know

what I am going to do to break my children of this habit of teasing when company comes in." Those children were good children but they did not realize how they spoiled any visit that might be made on their mother. They thought only of themselves; only of what they wanted and were determined to get. They made themselves very disagreeable.

THE GIVERS. When boys and girls are asked to give, they may answer, truly, "What have we to give?" If they did but know it, they are very rich in things that their companions and grown people like very much. They are millionaires, yes truly millionaires. How so, when they have no money in their pockets? They have a wealth of smiles and kind words which they can give away and the more they give the more they have. For every smile, think of it, for it is true, and every kind word, they make a friend.

Jenny Jones was very popular in school. Every girl wanted to be with her and sit near her. Why? She was spending a wealth of smiles and good words. She was always saying kind things to those who were tired and discouraged. On the darkest day the sun was always shining, when this girl was around. She was a giver in the best sense of the word.

Every one spoke well of Henry Long. He had a host of friends. Why? Because he gave away his time, his advice and his strength to help the

other boys. They all came to him when they were in trouble of any sort.

Strange to say that the more he gave away the more he got back. He had all sorts of school honours thrust upon him. He was voted the most popular boy. Yet he never asked any one for anything. He was always giving away good words, kindly encouragement and boosting everybody. Yet the more he gave away the more he had.

52

THE POLICEMAN IN WHITE OILCLOTH

"Stand ye in the ways."—JEREMIAH 6: 16.

HIS station is on Broadway, New York, at one of the busiest up-town corners, where traffic is very heavy.

The first time he appeared in his singular costume he made such a sensation that the traffic was tied up for nearly half an hour.

The costume was made up of strips of white oilcloth. Strips about three inches wide about the bottoms of his pants and coat sleeves. Two broad strips, about five inches wide, on his shoulders and one about two inches wide on his cap. His uniform was dark blue.

His fixing up in this way was in the nature of an experiment. Quite a number of policemen had been hurt, some of them seriously injured by automobiles whose drivers claimed that owing to their inconspicuous uniforms they did not see them. This claim seemed to be justified because the chauffeurs could not look all ways at once and the policeman got the worst of it, standing as he did with streams of cars going by.

The success of the experiment of the new uni-

form was apparent at once. There was no excuse for not seeing the policeman now.

The policeman was decidedly pleased with his new uniform. He was far from being ashamed of it, for now every one took him for what he was.

Too often the reason why people are run down and hurt, in the cause for which they are standing up and working, is because they are not conspicuous in it. They are not known for what they are. They hesitate to come out and be strongly identified for that in which they believe and are trying to do. They claim that they do not wish to be labeled.

But the only way of security, the only way for people to be of any genuine real service, is to stand out for what they believe and make known just what they are and what they stand for. There is no way of mistaking the "Policeman in White Oilcloth" for just what he is.

Why should any one be ashamed of right principles and of directing others in the right way?

53

THE TRAMPLED FLOWER BEDS

"What shall I do unto thee?"—Hosea 6:4.

OUR text opens up a great question. It is a very practical one.

Every day we receive both praise and blame. Shall we absorb the praise and pass on the blame, taking it out on some one else? Or shall we absorb the blame, putting it behind us, and pass on the praise, to make some one happier?

Passing on the blame.

It was after dark. A man had come home to his house in a city suburb. It was a detached house with a garden behind and a lawn in front with two handsome flower plots, one on each side of the cement walk. As his wife was away, he passed to the right around the house. He did not go in at once. As there was bright moonlight, he thought he would put away a few garden tools. While he was doing this he heard some sounds that came from the front lawn which made him think that some animal was trampling down his flower beds. To make sure he went around and found two boys stamping with all the energy of which they were capable on his flowers. He came so quickly upon them that they did not have time to get away.

Bringing them into the house he was surprised to find that they were well dressed neighbour boys. Pressed to know why they had trampled down his flowers when he had always treated them well, they replied that they had been treated awfully mean that day by a certain man in the neighbourhood, and that they were passing it on. Somewhere they had heard other boys say that was the way to do. "Why, boys," he said, "I am surprised at you. I do not see how you could do such a thing."

Look around and see how often such a thing is done! A man is treated unjustly by one higher up, and he dares not resent it. He takes it out on some one who does not dare resent it from him. It is the weaker man, the weaker woman, the weaker boy and girl who are finally blamed. But we do not very often find those, higher up, passing down the praise they get.

Here we need a change, a decided change. We need to absorb the blame and pass on the praise. This is what was advocated by our Lord. It was what He did Himself when He was on earth.

54

TALK ABOUT A MINUTE

"Whatsoever thy hand findeth to do, do it with thy might."—ECCLESIASTES 9: 10.

A MAN got up to talk to a Sunday school, at the invitation of the superintendent. He said, "Now boys and girls, what shall I talk about, come, tell me." A small boy sang out, "Talk about a minute." Perhaps that small boy intended to be smart and perhaps he did not. He may have heard so many long winded speeches that got nowhere that he was tired of them. It is quite difficult to know just what exactly a small boy intends by what he says, because, very often, he does not know himself.

But anyway the answer of the small boy indicated that he wanted action and wanted it quick.

Our text fits in right here. Whatever you do, do it with your might. If you work, work hard. If you play, play hard. Make both alike so far as you do them. There are some who play at work and they never get anywhere. No one wants any one in a game who is not in earnest about it and no one wants any one at work who is not in earnest about it.

To make work or play effective.

First—You must pay attention.

Play has its rules which are as strict as those of work. A company of soldiers was drilling in the street. After going through a number of movements and giving certain orders there came the command, "Company, Attention." Every man stood at attention. It was necessary to give certain instructions which could not be given when the soldiers were in movement. The stirring about of any one soldier would have spoiled the attention instructions. Many a game of ball has been lost because of inattention to instructions. Many a good Sunday-school hour has been voted a bore because a boy or girl would not pay attention.

Second—You must be interested in what you are doing.

No play or work is too hard or difficult for those who really care for it. No boy rebels at long hours of practice for a match game for which he cares. Every boy and girl, worth anything at all, ought not to miss going to Sunday school, every Sunday, for it is here that the real rules of the game of life are taught, to make it interesting for themselves and others.

Third—You must work and play to win.

If a boy, big or little, engages in a ball game, he wants his side to win. He is no good at all if he does not want to win out. If it is found out before the game begins that he had just as soon

the other side would win, he is put out of the game. You want to make something of yourself when you grow up, then study and work now, that you may attain to that which you wish.

Every one praises the boys and girls who come out ahead. Every one likes to be a member of the winning team. Sometimes a game is gained by luck or a bad play on the other side, but for the most part it is the result of hard work in practise. Nothing counts so much in getting on as determination to get on and hard work.

55

THE RECKLESS TRUCKMAN

"He . . . cared for none of those things."
—Acts 18: 17.

JIM CAREY, a young and rather reckless young man, drove a huge truck for a big manufacturing company in a city of about four hundred thousand inhabitants.

His truck was one of a fleet of fifty trucks which the company owned and used in its business.

Knowing the weight and power of his truck Jim was given to taking chances when it came to "The Right of Way." He was very careful in according their full rights to trucks as large as his own or larger. But when it came to small automobiles he paid little attention to them. He said to himself, "Let them get out of my way."

He cut a corner short one morning and ran into a small touring car. Fortunately both drivers were driving at a low rate of speed and not much damage was done. As it turned out the small car was fixed up at a cost of about twenty-five dollars. The big truck was not damaged at all.

The owner of the little car was very much excited and told Jim what he thought of him and that he was clearly in the wrong. Jim did not

seem to care very much and told him, if he thought that, he had better take his number and report the matter to the company. By this time a crowd had gathered and several gave their names to the small car owner.

When, however, he went to the company with his grievance he was told quite emphatically that the company did not care about his grievance, even if he was in the right. The manager said, "We never pay any damages to any one save when they sue us and get a judgment against us. There is your remedy." "But," said the small car owner, "it will cost me as much to hire a lawyer as it will to fix up my car." The manager replied, "That is your lookout, not ours," and left him.

Here is where mere "Bigness" presumed upon its bigness in total disregard of another's rights. Jim Carey did not care and what made him reckless was that he knew the "Don't care for the rights of the weaker man" policy of his company. Now not all big companies are like this but it is a policy too often pursued by those who have might and power on their side. The question is not, Is it fair? Is it just? Will others be damaged? But have we the power to do it?

The small boy and girl going to school feel the oppression of the big boys and girls. The home is made unhappy by one who may have the power and disregards the rights of the weaker ones. This

is felt in business. It is a condition of things which makes for unhappiness. All the efforts of Jesus Christ were put forth to make this world a place of regard for the rights of the weaker. Jesus advocated "Service" to the last degree by those who were the stronger. It is only by carrying out His policy that there can be any real happiness in the world.

56

A HALF-FINISHED MAN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

—2 Timothy 2:15.

THERE was once a boy who lived near a millpond. One Monday morning he went over to the other side of it to play.

He found some mud there of just about the right stiffness to hold the shapes he made out of it.

His Sunday-school lesson, the day before, had been on the making of the first man, Adam, and how God had made him out of the dust of the ground.

He thought what a fine thing it would be to try his hand at making a man. He got a lot of mud and piled it up in one place. He started in to make the image of a man. Just as he got his image about half done his mother called to him from across the pond to come to dinner. He went at once, leaving his image half finished.

When dinner was over he forgot, very easily, to go back and finish up his work. Instead he went down to the village post-office.

There he saw a dwarf whom he followed around, and kept right close to, until the dwarf, tiring of being followed, said to the boy, "I would

like to know why you follow me around?" The boy replied, "I would just like to ask you one question." "What is it?" said the dwarf. "Well, you know, I made you over on the other side of the mill pond this morning and I would like to know why you came off half finished?"

Now the dwarf might have said to the boy, if he had known the circumstances, "I would like to know why you left me half finished? Why did you not finish me up and do a good job while you were about it?"

The trouble everywhere is half-finished tasks. So many things begun with great earnestness of purpose and determination and then left. So many start out in school, in store, in factory, to do great things, to make great names and then let things go half finished. The bane of the teacher is half-learned lessons on the part of the scholars. Suppose, just suppose, that every one should finish up the things begun, what a happy world this would be.

57

A GIRL'S LONG SWIM

"Save us and help us."—JOSHUA 10:6.

THIS is the story of a long swim taken by a young girl of twelve years of age.

We hear much of endurance tests in the water and of swimming matches. These are carefully looked after with many spectators. The contestants know that they are watched over and that gives them confidence.

But in the case of this young girl, she swam for over two hours, on a dark night, to bring help to her companions.

Six people had gone out in a rowboat about dusk on a hot summer's night in August on the Long Island Sound, a large body of water, between Long Island, N. Y., and Connecticut.

There were two New York school teachers, three girls from twelve to fifteen years of age, and a boy thirteen.

In rowing about they got several miles from the land on the Long Island side. Then a strong tide wave caught at the oars, and one of them was wrenched away and carried off, very quickly, into the darkness.

What to do they did not know. The tide was

rapidly carrying them away from the land and out towards the ocean.

Finally the youngest of the girls said that she would swim ashore and get help. The rest tried to dissuade her. She said, "I am a good swimmer and it is the only way to do."

It was two hours before she reached the shore, quite exhausted. She went to the nearest house and summoned help but it was eighteen hours, from the starting away of the rowboat, before it was found by the searchers.

That was a great and heroic deed for that young girl, starting off in the darkness and not knowing what disaster might overtake her on her long swim. We talk about what a brave boy can do but no boy could have done a braver thing than this.

Her thought was not of herself, not whether she could make the shore or not, but of others. "Never mind me. How can I help and save my companions from drifting out to sea?" She was willing to take the chance of even losing her own life to save others. Would that we had more of this sort of spirit!

58

THE SCHOOL BULLY

"Woe unto you."—MATTHEW 23:27 and 33.

A BOY about twelve years of age came home late from school. He looked pretty badly used up. His mother asked him why he was late and how he came to look as he did.

He did not reply but went up-stairs to his room. His mother was busy and went about her work until supper-time when she called him. Not getting any replies, after repeated calls, she went up-stairs to find out why he did not answer.

She found the boy dead. He had killed himself. No need to go into details.

It was brought out at the inquest that the boy was a fine scholar. He always stood at the head of his classes. But he was not very strong physically. He was very sensitive to any disparaging word.

It was further brought out at the inquest that this fine scholarly boy was the butt of ridicule of the bully of the school and his gang. This bully, an overgrown physically strong boy, took special delight in finding occasions, every day, to make life miserable for his sensitive classmate until he could stand it no longer.

It is one of the evils of our schools that "the Bully" is not suppressed. It is a mistaken notion that roughness and abuse are good for boys and girls and that they are going to be benefited by it.

Parents and teachers, boys and girls, ought to band together and eliminate "the Bully" and his gang. Cruelty never helped any one get a better view or hold on life.

This is not only a present evil but one of the past. "Thackeray, the great novelist, had his nose broken at Charterhouse school which he loathed all his life. Michael Angelo had his nose broken when he was studying art. R. D. Blackmore, the author of Lorna Doone, suffered all through his life from a nervous malady, which he attributed to the bullying to which he was subjected at school. And Cowper, Goldsmith and Tennyson all suffered from the cruelty of their fellows."

Let us band together to suppress "the Bully" and break up his gang.

59

A DREAM OF HEAVEN

"Lay up for yourselves treasures in heaven."
—MATTHEW 6: 20.

THERE was once a man who had a dream. It was a very vivid dream.

He thought that he had died. Just after this he seemed to be in the room for a while. His wife and children were there. He heard them say, "He is dead," but he could not make his presence felt, that he was not dead.

Then an angel came into the room. It all seemed the most natural thing in the world. The angel said, "Come with me." Almost at once they were at the "Gate of Heaven" which was indescribably beautiful.

They were admitted without question. Soon they came to the great central square of the city. There were buildings here of such magnificence as he had never imagined. It was a fairy land of beauty. From this square there ran, in many directions, broad boulevards with splendid mansions on either hand. Recalling his old Sunday-school days, although he had not been to Sunday school for a good many years and to church not very recently, he thought of what Christ said, "In my Father's house are many mansions."

But the angel did not stop at any of these mansions. He went on and on and on with this man. The streets narrowed down and the mansions became smaller and smaller. Finally they came to a very small one. The angel stopped and said, "This is your mansion in heaven."

A look of hurt disappointment came over the man's face. The angel noticed it and said, "I know that you are disappointed, I feel for you, but we did the very best we could with the treasure you laid up. You know that you seemed to care most for yourself when on earth. Many good causes, really good, came beseeching your aid and you would have nothing to do with them. You know that while you had the advantages of the Sunday school and church you never gave them to your children and now they care for anything else but them. They are a trouble to you. You did not give them a chance to go right." "I know, I know," said the man. "I see it all now. If I only could have another chance."

At this point the man woke up. It is needless to say what he did or did not do.

The dream is worth thinking over. It appeals to every one of us. What are we doing to lay up treasure in heaven?

60

MR. TALK AND MR. DO

"Be ye doers of the word and not hearers only."
—JAMES 1 : 22.

DID you ever meet them?

Mr. Talk and Mrs. Talk and the children Talkers. They are always saying what they will do when asked to do anything. They are always criticizing other people and finding fault with them for not doing more but they never do anything themselves. They take it out in talking—that's the beginning and end of it with them. They are well named—"The Talkers."

Mr. and Mrs. Do and the children Doers. It is surprising how little they say but when any one wants anything done he goes over to see "The Doers" and somehow, with no fuss or feathers, the thing is done.

There was Jimmy Powers Do. He was a red-headed young man about eighteen years old. He ran an elevator in a ten-story manufacturing building in Chicago. The two upper floors were used as a woman's garment factory. There were about two hundred girls who worked there. Now Jimmy was no talker and was quite bashful. The girls, as they used the elevator, teased Jimmy un-

mercifully. They considered him quite lacking in spirit.

But one day, about three o'clock in the afternoon, a fire broke out in the eighth story of this building. It was near the stairway and escape was cut off for the people on the ninth and tenth stories.

There was a big panic. But Jimmy Powers Do forgot his bashfulness, forgot how the girls teased him and took charge. He quieted the panic. He assured the girls that he would see that every one got safely down by his elevator. He took load after load down. Then the roof caught fire but Jimmy did not seem to mind even when it threatened to fall in. He landed his last load safely when the roof did fall in.

Then every one called out for Jimmy Powers Do. They wanted to thank him. But he was nowhere to be found. He belonged to "The Doers."

The sign is out everywhere—"Wanted, wanted badly, more Doers and less Talkers." Suppose, just suppose that every one should turn to be "A Doer" there would be no lack of funds to carry on good causes. There would be no lack of enthusiasm in pushing every commendable thing.

61

FORGETTING THE "I THANK YOU"

"Giving thanks always for all things."
—EPHESIANS 5:20.

A VERY agreeable salesman called on a florist, in quite a large way, in a certain small city.

As the salesman had a very desirable line of goods and was well able to bring out all the good points of what he had to sell the florist bought freely. The satisfaction was mutual.

About an hour afterwards the florist was called up from the police station and told that this salesman had been arrested and would he be so obliging as to come at once and help the salesman out of a bad situation. It was a very busy time but the merchant, to be obliging, left his business and went to the police station.

It turned out that the salesman, in order to get to the next town as quickly as he could, had driven his car away beyond the speed limit.

To make a long story short. The florist, it took altogether over an hour, succeeded in getting the salesman released with a minimum fine.

Was the salesman thankful to the florist? By no means. He raved against the policeman, after

he got out into the street, and said the most uncomplimentary things about the judge. There was not one word of appreciation for the merchant who had left his business to help him out of a hard situation.

A few weeks after the salesman visited this same florist to sell him another bill of goods but no sale was made. Nor on later occasions could he induce him to buy. He just wondered and wondered why it was that the first sale was the last. But the merchant, in telling me the story, told me why. It was the ingratitude of the salesman in not giving thanks. He was afraid to buy from such a man.

It pays in more ways than one to give "thanks always for all things," especially for favours received. There are some that wonder, as the salesman did, why it is that they do not seem to get very far, after a success. It is just this, the failure in gratitude to others. They only think of themselves.

62

WHO IS HOLDING YOU DOWN?

"*Up.*"—JUDGES 4: 14.

TWO boys were playing the other day. They were good-naturedly wrestling. One boy got the other one down and he was holding him down. The under boy had no doubt as to who was holding him down. Try as he would he could not get up. Finally, making a great effort and by a clever twist, he got the upper hand and downed the boy who had been on top.

The boys got a good deal of fun out of this wrestling, in which each tried to get the better of the other.

But there are cases where this holding down may not be in fun but in earnest and a boy resents being held down. He does not like to be held down too long, even in sport.

Again there are boys and girls who imagine that they are held back and down when they think that they ought to be going ahead.

They think that they are not appreciated by their parents and teachers and companions. Speaking to themselves they say that they are being unjustly kept back from honours and places they ought to have.

There was once a small boy, he is typical of

many boys, who got the notion that he was not appreciated by his parents, that they were holding him back. He determined to run away. He felt that this was the only way he could bring his parents to appreciate his full worth. He was very frank about it. He told his mother how he felt and that he was going to go away. She felt differently but she told her son that if he felt that way, after all she and his father had done for him, that she would help him pack up and get away.

The boy, with his things packed up, was ready to go. He turned to his mother and said, "Mother, don't you care about my going away?" "Sure I do, my son," she said, "I care very much but if you feel that you are not appreciated and do not want to stay here, the best thing is for you to go."

The boy did not go far. He soon returned, and sneaking up-stairs, put his things back. For he got to thinking that he was not held down by his father or mother but by his own ungratefulness in not appreciating what his parents were doing for him.

No one is holding any one down. If we are held back or down it is ourselves that we have to blame. We do not appreciate what others are doing for us and how they are trying to help us.

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